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The Home *of the* Rural Pastor

by

Ralph A. Felton

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Drew Theological Seminary
Madison, New Jersey

A small Congregational Christian church of less than a hundred members, Williams Chapel, near Waycross, Georgia, built this modern one-story parsonage. The glassed-in porch in the beautiful setting is one of its attractions.

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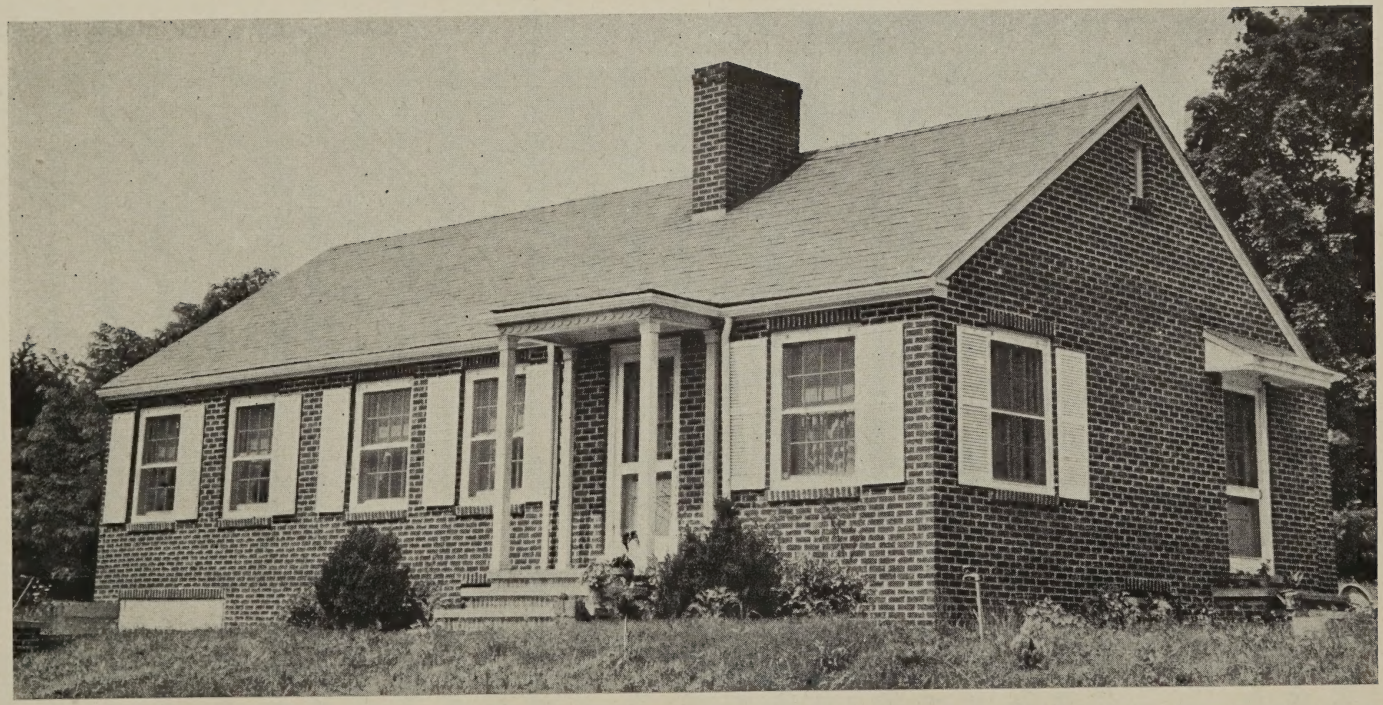


This new Methodist parsonage at Madisonville, Tennessee, was dedicated May 11, 1947. It has six rooms and bath and ample storage space, all on the first floor, which saves the climbing of stairs.

The Home of the Rural Pastor

I. INTRODUCTION

This bulletin is an attempt to give an accurate picture of the living conditions of rural pastors and to suggest improvements.

The study was interdenominational. Twelve denominations were included. The pastor's home is sometimes called a manse, a rectory, or a parsonage, depending upon the denomination. The word "parsonage" is used by more communions, and for convenience will be used here.

A check list of five pages was used for this study, which contained a total of 215 questions. There were four possible answers indicated on the check list for each question. The item was checked "yes" if it was present, and "no" if it was not available. Then it was also checked as being "adequate" or "inadequate".

The study was made by a group of graduate students representing five different denominations at Drew Theological Seminary and included the following: Lester V. Baker of Florida, Dale Bittinger of Maryland, Ewart Culley of England, Miss Mary Curry of Texas, James M. Lane of Ohio, Thomas J. Pugh of Georgia, Paul L. Ross of South Carolina, N. Harlan Scott of New York, Clement Thomas of Jamaica, West Indies, and Ralph L. Williamson of New York.

A total of 1171 parsonages was studied. The survey was confined to parsonages in rural communities, that is, in towns of 2500 population or less.

Although a total of 1171 parsonages was studied, it will be noted that the "totals" in the tables throughout the bulletin often do not correspond to this number. This is explained by the fact that we have included in each table only the number of parsonages about which we have this specific information. The percentages are computed on the number of parsonages for which we have the specific information treated in each table.

The writer is indebted to the 1171 pastors and their wives for help in getting this information. We wish also to acknowledge the assistance given by the Rural Church Departments of the various denominations for their help in selecting the lists of rural pastors.

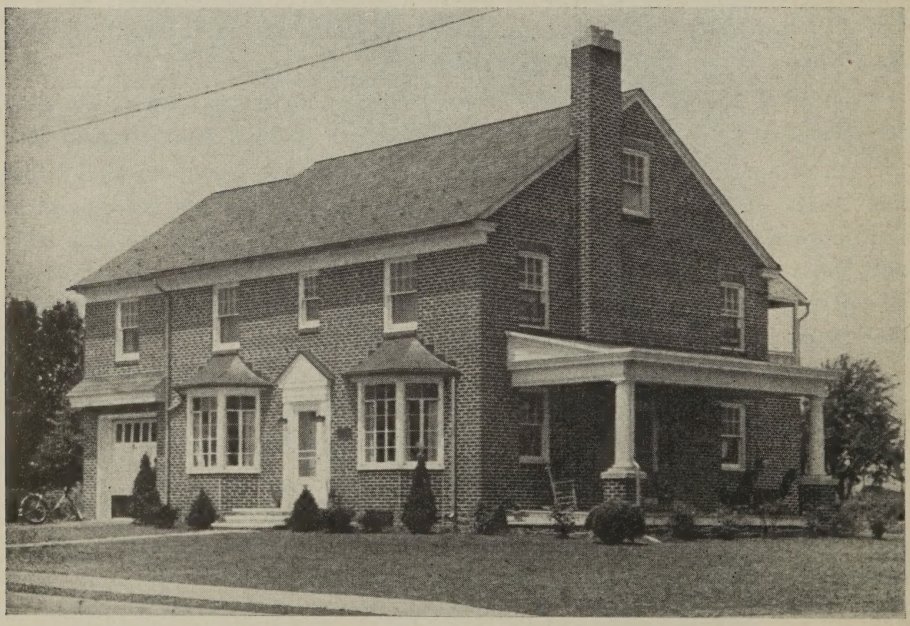
We are also indebted to the following teachers of Home Economics and their students for guidance in preparing our survey blanks and for checking the results: Mrs. Doris I. Anderson, Extension Specialist in Home Management, N. J. Extension Service; Miss Esther Knowles, Assistant Professor of Home Economics, University of Vermont and State Agricultural College; Miss Lorna J. Gassett, Assistant Professor of Home Management, University of Tennessee; Miss B. Eleanor Johnson, Director, School of Home Economics, University of Arizona; Miss Maud Wilson, Home Economist, Oregon Experi-

ment Station; Miss Jane Crow, Assistant Professor of Home Management, University of Maryland; and Mrs. Marjorie Paisley, Assistant Professor, Department of Home Economics, Montana State College.

We wish also to acknowledge the help given by Miss Katherine Fisher, Director of Good Housekeeping Institute.

This study was made during the first six months of 1948. The 1171 parsonages included in this study were located in 47 different states. Every state except Utah was included. They were well distributed throughout the country, with 540 parsonages east of the Mississippi River and 631 west of the Mississippi; 245 were in the "Deep South", and 926 were in the North, West, and North Central States.

It was not always convenient to get the information in this survey from both the pastor and his wife, although this was the goal. In 642 cases or 56.2 per cent it was secured from the pastor and his wife jointly. In 438 cases or 38.3 per cent the pastor gave the information. In 48 instances or 4.2 per cent the pastor's wife gave it. Other laymen provided the information in the few remaining cases.



The Muddy Creek-Swamp Parsonage of the Evangelical and Reformed Church, Denver, Lancaster County, Pennsylvania. The churches were founded in 1732 and 1752. The two old churches built this new parsonage at a cost of $20,000.

II. GENERAL INFORMATION

Ownership of the parsonage

The house of the minister in many ways is a concern of the entire community. The people own it, they often visit it, they are proud of its beauty and its usefulness. They are probably more interested in their pastor and know him better than any other public servant. They are more interested in the parsonage than in any house other than their own.

Ownership of 1171 Parsonages

	Number	*Percentage*
Owned by the church	1123	95.9%
Rented and rent paid by the church	45	3.8%
No information	3	.3%
	1171	100.0%

Ownership of the furniture

In some denominations, especially those where the pastors move often, the furniture is sometimes provided by the church. This includes not only the stove and refrigerator, but the piano, tables, chairs, beds, bookcases and kitchen cabinets. This custom is not generally followed. Of the 1171 parsonages studied, in only 12 per cent of the cases did the church provide the furniture.

The Methodist Churches in the Newark Conference in New Jersey provided practically all the furniture in 90 per cent of the parsonages studied. This is an eastern custom in this denomination, for out of 313 other Methodist parsonages studied in the West, the furniture was provided in only 9 per cent of the cases.

The Church of the Brethren stands second in providing the furniture for their parsonages, with 41 per cent. The Church of the Nazarene ranks third with 37 per cent, and the Congregational Christian Church ranks fourth with 18 per cent. The other nine denominations have practically no "furnished parsonages". One Ohio pastor reports that he must provide all furniture, "even his own heating equipment".

Opinions vary as to whether the pastor or the church should own the movable furniture in the parsonage. Those who feel the church should provide it, claim that the pastor can not afford to buy it, and if he could, the expense of moving it from place to place would be too great. They feel he would wear it out moving it, instead of using it.

Yet a larger number feel that the pastor, not the church, should own the movable furniture. Pastors could then have the things they want. They might not be tempted to move so often if they had to move their furniture every time they changed churches. We take better care of things we own. Then the rumor seems to have gotten around that when some laymen buy new

furniture for their own homes they give their old equipment to the parsonage. This statement is hardly fair to those efficient parsonage committees that take great pride in their new parsonage furniture.

Much of the parsonage equipment, however, is built-in or attached and it should always be provided by the church, not by the pastor.

When the older parsonages were constructed, there was very little furniture or equipment built-in as part of the house. But modern parsonages are different. Book cases and closets are not purchased now but are built-in. The sink and the kitchen cabinets, the stove and the refrigerator "come with the house". In this study we refer to the "built-in" or connected things as *equipment.* The personal movable pieces we call *furniture.* We are not concerned in this study so much with the "furniture," nor who provides it. We are much concerned with the "equipment", the planning of the parsonage, the built-in and connected equipment, all of those things that make a parsonage "modern". We feel it is the privilege and the responsibility of the church to provide this modern equipment for every pastor.

Methodist churches, more than other denominations, provide the parsonage furniture. One Methodist pastor's wife, writing from a Nebraska parsonage, stated the opinion of many a young wife on this point. She wrote:

> Any homemaker worthy of the name desires an opportunity to use her ingenuity, tastes, and preferences in furnishing, arranging, and decorating her home. For this reason, I recommend that the churches should furnish their parsonage kitchens with a range, refrigerator, sink, and all built-in cabinets necessary, and that the other rooms be furnished and decorated by the parsonage family, with the possible exception of some built-ins, such as bookshelves, bedroom and bathroom cupboards and closets, and perhaps dish and linen cupboards or drawers.
>
> The parsonage should contain as many real labor-saving devices as can be afforded, such as automatic washer and automatic furnace. It is inconceivable that there should be any parsonage without electricity, running water, and adequate plumbing. Surfaces should be made as easy to care for as possible by use of such materials as linoleum, tile, Nuwood, and newly furnished or freshly refinished rather than worn woodwork. It is my belief that houses should be only *one* story. This saves unnecessary steps.
>
> The rooms should be large and plenty of them to make them adaptable to various sized families and purposes. There should be plenty of bedrooms, even though they are small. This will allow for the guest room which is so important to the pastor's wife when the district superintendent or a special missionary speaker needs to stay overnight.
>
> There should be a suitable room for group meetings, such as the W.S.C.S. or for an open house. This would likely be a large-sized living room. There should be a room suitable for the pastor's use in meeting with a small group. This might be his study or a recreation room.
>
> Plenty of storage room of all sorts is a necessity for any parsonage.
>
> By all means we need an entrance to the study away from the family, especially if there is a desire on the part of the pastor to cultivate personal interviews.

It is my opinion that all permanent planting should be the responsibility of the church and planned by a landscape architect as a unit with the church yard, while vegetables and flowers should be the responsibility of the minister and his family.

A church will give evidence to a happy relationship between themselves and the parsonage family and to a desire to keep the pastor's family with them if they seek their council and tastes in choosing such items as wallpaper, paint colors, and permanent furnishings.

Insurance

Whenever a parsonage burns down every one in the community, members and non-members alike, immediately ask whether or not it was insured. In 37 cases included in this study the pastors themselves did not know whether or not their parsonage had any insurance.

Some of the denominations apparently have given considerable emphasis to this matter. All of the Southern Baptist parsonages were insured. The Evangelical United Brethren, the Methodist, and the Reformed Church in America had insurance on 97 per cent of their parsonages. The Church of the Nazarene and the Church of the Brethren no doubt will be emphasizing this matter more, because 10 per cent of their parsonages were not insured.

Building costs have risen greatly since most of these parsonages were built. Insurance should be large enough to cover replacement costs minus past depreciation. In other words, if a parsonage originally cost $10,000 and had depreciated until it was valued at $6,000 this amount would be adequate insurance if building costs had remained as they were. But if they have doubled, as is probable, this parsonage should be insured for $12,000. These matters are clearly understood by the church trustees. We asked whether the 1171 parsonages were adequately insured. We separated those parsonages which the pastors knew to be insured and found that only 61.3 per cent of them were adequately insured. The table below is for parsonages known to be insured.

Insurance on the 1113 Parsonages Known to be Insured

	Cases	*Percentage*
Adequately insured	682	61.3%
Inadequately insured	218	19.6%
Not known as to adequacy	213	19.1%
Total	1113	100.0%

In explanation of this reference to adequate insurance, we must remember that these are rural parsonages, and rates are very high where there is no water system nor adequate fire protection. In such cases, however, there is greater need for insurance.

Condition of the 1171 parsonages

It was most encouraging to find the parsonages in such good repair. Because of war conditions, building materials had been scarce for several years. Of the 1171 parsonages, 75.8 per cent were reported to be in fair condition and 24.2 per cent were needing repairs.

It is advisable for churches to put an item in the yearly budget for repairs, so that their property can be kept in good condition. If a house is in excellent condition this repair item should be only about one per cent of the value of the house. If it is in average shape, the repair item should be one and one-fourth per cent. If the parsonage is old, the repair amount should be at least one and one-half per cent each year.

Some churches wait for a fire to repair their parsonage. A New Jersey pastor explained his improvement program in the following letter:

> Dear Sir:
>
> I am very sorry for the delay in returning these blanks. Our parsonage had a fire last November 1st and we have just completed the repairs. The cost was a little over $2,625. We now have a clean, light parsonage on the inside, a modern bathroom with an inset tub and shower, new lights and 17 new electric outlets, and a 4-way electric service. We also have new hardwood floors in halls, study and bath. Every room was papered and painted. More closet space was provided in the kitchen and bedrooms. Old chimney closets and the old brick chimney were removed in the living room and a new window installed. The old back stairway was removed and we added bedroom space and a large kitchen closet. New fixtures were installed in the bathroom, study, hall, dining room and kitchen.
>
> I trust this report is not too late, but it would not have been a true one if sent in before our fire.

Size of parsonage families

The information here deals with the number of family members living in the parsonage. If the pastor and his wife had children who are not living at home, those children were not counted in this study.

The following table shows the number of family members (including the parents) living in the parsonage, arranged by groups.

Family Members Living in the 1171 Parsonages

Size of families	*Number of Cases*	*Percentage*
One member	42	3.6
Two members	327	27.9
Three members	264	22.6
Four members	286	24.4
Five members	138	11.8
Six members	64	5.5
Seven members	22	1.9

Eight members	7	.6
Nine Members	2	.12
Ten members	0	.0
Eleven members	0	.0
Twelve members	0	.0
Thirteen members	1	.08
No information	18	1.5
	1171	100.0%

It will be noted that 78.5 per cent of the parsonage families have four persons or less, 54.1 per cent have three persons or less, and 31.5 per cent have two or less. Parsonage families are not large. In a later chapter on "House Arrangement and Equipment" we note that all the parsonages had at least two bedrooms. Sixty-six per cent had three bedrooms, and 23 per cent had four bedrooms. The parsonages appear to be adequate as to the number of bedrooms.

Since 78.5 per cent of the parsonage families had four persons or less, this ordinarily meant two children at home or less. The minister with the big family is the exception.

Attention should again be called to the fact that this was a study of rural parsonages. The statement has often been made that young men who are just beginning their ministry, and old ministers who are near the retiring age, are most often the ones who serve rural churches. This study would indicate the accuracy of that report, because there were more parsonages with two in the family than any other number.

Tenure of the pastors

It is not our purpose to discuss the length of time a pastor should stay in one parish, except as it relates to the condition of the parsonages and the parsonage grounds. We found in this study that 82 per cent of the pastors had a garden. Vegetable gardens are one-year projects. Only one out of three (36.8%) had small fruits, berries and roots. It takes about three years to develop these. One out of six pastors (17.2%) had fruit trees, which take ten years before they begin bearing fruit. The same situation exists regarding improvements and equipment inside the house.

The Tenure of the Pastors in 1171 Parsonages

Length of Residence Here	*The Present Pastor:*		*The Previous Pastor:*	
	Number	*Percentage*	*Number*	*Percentage*
Under 1 year	117	10.0	17	1.4
1 to 2 years	236	20.1	131	11.2
2 to 3 years	246	21.0	197	16.8
3 to 4 years	156	13.3	181	15.4
4 to 5 years	95	8.1	98	8.3
5 to 6 years	83	7.1	93	7.9

6 to 7 years	56	4.8	63	5.4
7 to 8 years	40	3.4	54	4.6
8 to 9 years	27	2.3	30	2.6
9 to 10 years	12	1.0	19	1.6
10 to 11 years	10	0.8	23	1.9
11 to 12 years	10	0.8	11	.9
12 to 13 years	3	0.3	9	.8
13 to 14 years	3	0.3	11	.9
14 to 15 years	3	0.3	10	.9
15 to 16 years	4	0.4	9	.8
16 to 17 years	4	0.4	6	.5
17 to 18 years	2	0.2	11	.9
18 to 19 years	4	0.4	7	.6
19 to 20 years	5	0.4	4	.4
20 years and over	37	3.1	21	1.9
No information	18	1.5	166	14.3
Totals	1171	100.0%	1171	100.0%

The first two columns above do not give an accurate picture of the tenure of the present pastors, because of the fact that they are still there and we do not know when they will leave.

As we look at the last two columns in the above table we note that the larger percentage of pastors is found in the "2 to 3 years" group.

By adding the first four percentages in the last column we find that 44.8 per cent stayed less than four years.

This varies considerably according to denominations, as is shown in the next table.

Percentage of "Previous Pastors" Who Stayed Four Years and Over Classified By Denominations

Protestant Episcopal	73%
Evangelical and Reformed	71%
Southern Presbyterian	68%
Reformed Church in America	67%
Southern Baptist	64%
Church of the Brethren	61%
Presbyterian U. S. A.	60%
Church of the Nazarene	58%
Congregational Christian	58%
Evangelical United Brethren	47%
Methodist	43%
Northern Baptist	41%

Regardless of the tenure of ministers the initiative for the improvement of the parsonage should be largely the responsibility of the members of the church rather than of the pastor.

Location of parsonages in relation to the church

Over half the parsonages were next to the church, and the pastors seem to prefer it this way. The following table shows where the parsonages are located.

Location of 1171 Parsonages

	Actual Location	*Pastor's Preference*
Next to the church	53.3%	55.0%
Near (1 to 3 blocks)	36.4%	41.1%
Far (one-fourth mile or over)	10.3%	3.9%
	100.0%	100.0%

The 55 per cent in the second column who preferred having their parsonage next to the church are not necessarily those who had it that way. Most of these pastors have lived in more than one parsonage and this second column expresses their preference as to the ideal location.

The question immediately arises why as many as 45 per cent of the ministers do not want the parsonage so near the church. Those familiar with life in a parsonage know that in some cases it is because groups meeting in the church often encroach too much upon the privacy of the parsonage family. We do not mean to criticise these friendly relations between the pastor and his people, but only to protect the pastor's wife from having her time and strength over-taxed because of her helpful spirit.

Fifty-five per cent of the pastors prefer the parsonage located next to the church.

Construction of the parsonages

Three-fourths of the parsonages are frame buildings. Most of the others are built of brick. The table below shows their construction.

Construction of 1137 Parsonages

	Number	*Percent*
Frame	866	76.1%
Brick	208	18.3%
Stucco	30	2.6%
Stone	28	2.5%
Cement blocks	5	.5%
	1137	100.0%

The Evangelical and Reformed Church, which is strong in Pennsylvania, has many more brick parsonages (28%) than the average (18.3%).

The fact that three-fourths of the parsonages are frame buildings emphasizes again the importance of keeping them painted. Two parsonages out of 5, or 40%, needed painting.

This parsonage of the Evangelical and Reformed Church at Campbellsport, Wisconsin, was built in 1939 for $6,200. It has electric lights, water heater, laundry room, bath room on both floors, pastor's study, three bed rooms, living room, kitchen, and dining room, water softener, a forced draft furnace, and a garage in the basement.

The parsonage in relation to other homes in the community

The pastors were asked about their parsonage in relation to other homes in the community, whether it was above or below the average or whether it was average. The following table gives the results.

The Relation of 1150 Parsonages to the Other Homes

	Number	*Percentage*
Average	700	60.9%
Above the average	315	27.4%
Below the average	135	11.7%
	1150	100.0%

The parsonages in the South had a higher percentage (43%) above the average. This may be another indication of the high place which the church holds in the community life in the South.

In this entire study we had hoped to find the parsonage a place of which the community was proud, with more beauty, more labor-saving equipment, more conveniences—in fact a model home in every way. The above table indicates that we still have many improvements yet to make if this hope is to be a reality. Only one in four, as is shown in the above table, is above the average.

The use of the parsonage for church groups

In discussing this question we need to remember that these are parsonages of rural pastors, that rural churches usually are not kept heated on week days during the winter, and that rural groups are more homogeneous and are more accustomed to meeting in homes than urban groups. In many cases it is desirable to have all meetings of church groups in the church rather than in the parsonage.

We first asked the pastors how many times per year church groups met in the parsonage. We found that in 36.7 per cent of the cases they met there more than once a month. We learned that in 10 per cent of the cases they met as often as once a week. The following table shows how much the parsonage is used for the meetings of church groups.

Times Per Year Church Groups Meet in the Parsonage

Times Per Year	*Parsonages*	*Percentages of all parsonages*
None	49	4.5%
1 to 12 times	638	58.8%
13 to 24 times	180	16.6%
25 to 36 times	41	3.8%
37 to 48 times	63	5.8%
49 to 60 times	50	4.6%

61 to 72 times	23	2.1%
73 to 84 times	6	0.5%
85 to 96 times	12	1.1%
97 to 108 times	5	0.5%
109 to 120 times	5	0.5%
121 and over	13	1.2%
	1085	100.0%

We next asked how many people the living room in the parsonage would accommodate. This information is shown in the following table.

Number of People The Living Room in Parsonages Will Accommodate

Number of people	*Number of parsonages*	*Percentage of total*
1 to 10 people	184	16.2%
11 to 20 people	633	55.7%
21 to 30 people	230	20.2%
31 to 40 people	52	4.6%
41 to 50 people	32	2.8%
51 and above	5	0.5%
	1136	100.0%

When one considers how often the parsonages are used, as is shown in the previous table, it seems very clear that the living rooms shown in the table above are too small. We asked the pastors if their living room was adequate for church groups and four out of ten said it was not adequate. The following table shows the answers of the pastors as to the adequacy of their living rooms.

Adequacy of Living Room for Church Groups

	Number of Parsonages	*Percentage of total*
Adequate	666	59.1%
Inadequate	461	40.9%
	1127	100.0%

We do not wish to be dogmatic regarding the above three tables, but it seems that they establish the fact that living rooms in parsonages, as a general rule, should be larger.

Size of parsonage property

An urban pastor with a parochial ministry, that is, a ministry to his membership, and with his membership divided into numerous groups, with many weekly meetings, and with a busy weekly schedule, may find it difficult to understand the life of the rural pastor as suggested in this survey. The rural pastor

is a community leader instead of a parochial minister. The rural man seeks to become an integral part of his community. He lives and works with his people rather than for them. They think of him as a friend and neighbor. His life lived among them is his greatest sermon.

This explains why 82 per cent of the pastors in this study have a garden. It explains also why we emphasize their raising their own home produce.

The urban parsonage may be crowded onto a small city lot, but the property of the rural parsonage is spacious. The following table shows the size of 1050 parsonage grounds. (An acre is 43,560 sq. ft.; one-fourth acre is 10,890 sq. ft.; one-eighth acre is 5,445 sq. ft.; and one-sixteenth acres is 2,722 sq. ft.)

Size of the parsonage property

	Parsonages	*Percentage of total Parsonages*
1/8 acre or less	239	22.8%
1/8 to 1/4 acre	281	26.7%
1/4 to 1 acre	429	40.9%
2 to 6 acres	82	7.8%
7 to 80 acres	19	1.8%
	1050	100.0%

We note from the above table that the parsonages with from one-fourth of an acre to an acre are the most prevalent. In fact, one-half of the 1050 parsonage grounds are larger than one-fourth of an acre. There is room here for recreation, for an outdoor fireplace, and for garden and poultry.

Place where pastors were reared

The question was asked of each of the pastors whether they were reared on a farm, in a village, in a town, or in a city. The table below shows a preponderance of farm-reared pastors.

	Number	*Percentage*
Farm	561	49.5%
Village	135	11.9%
Town	182	16.0%
City	256	22.6%
	1134	100.0%

This table reinforces the emphasis in this study that the rural parsonage should provide an opportunity for the type of rural living best understood by rural people. These pastors are equipped by their early experience on the farm and in the village to live efficiently and happily in a rural parsonage.

III. THE PASTOR'S STUDY

The ordinary layman does not realize the amount of work the minister needs to do in his study. He must keep reading in order to be progressive. He must keep writing in order to be creative. He must keep a record of his intellectual work with an adequate filing system. His study is not only his workshop, it is his storehouse of ideas. It is his means of intellectual growth. His work differs from others in its spiritual significance. His study must make it possible for him to "wait upon the Lord".

As we consider the importance of the minister's task we are much concerned that he have adequate facilities for his daily work as well as for his mental and spiritual growth. We secured information on 23 questions which related to the pastor's study.

Location of pastor's study

In nearly nine out of ten cases the pastor's study was located in the parsonage and not in the church. This is because this survey included only town and country churches and not those in the cities. Most rural churches do not have a full-time janitor. Rural churches are usually not kept heated the entire week. Many rural churches have no room available for a study. Many rural pastors serve more than one church, but live in only one parsonage. His work, the same as his farmer members, is more home-centered.

The following table shows the location of the pastor's study.

	Number of cases	*Percentage*
Down stairs in the parsonage	675	55.7%
Up stairs in the parsonage	387	31.9%
In the church	150	12.4%
	1212*	100.0%

The above table shows that in 87.6 per cent of the cases the pastor's study was in the parsonage. Apparently the ministers prefer to have their study in their parsonage and on the first floor. A study upstairs may be desirable for undisturbed quiet work, but it is not nearly as convenient for interviews.

*It should be noted that 1212 studies are indicated for 1171 pastors. This is probably due to the fact that a few pastors, possibly 41, have a study in both the parsonage and the church. Sometimes the "pastor's study" at the church is one in name only, due to the fact that those who designed the building were following the city pattern.

Some churches have provided no study for their pastor, either in the church or in the parsonage. One minister wrote, "There is no study here. If a minister here has no children he can use a bedroom for his study. We have three children, so I use one end of our living room."

A pastor of the Reformed Church in New Jersey complained that his church, because of lack of funds, even had to rent half of the parsonage to another family in order to supplement the budget with the rent money.

A Presbyterian pastor in Illinois with four in his family must share a rented manse with another family. His only place for study and sermon preparation is either in the upstairs hall or in a damp basement.

An Episcopalian pastor in West Virginia uses a tiny room which was built for a pantry next to the kitchen for his study.

The study of a successful rural pastor. Note his filing cabinets, work table, book cases, and filing boxes for bulletins. He has over two hundred books on the Rural Church and Rural Life which his church has purchased for him. This open-country church is 20 miles west of Raleigh, N. C., and has 590 members.

In many cases a bedroom was used as the study. One pastor prepared all his sermons in an unfinished attic under the roof rafters.

On the other hand, here is a Presbyterian U. S. Church in South Carolina that built a one-room house on the parsonage yard for their pastor to use as his study.

The pastors were asked to indicate whether their study was adequate or inadequate. Only 52 per cent said they had an adequate study. Because of the

importance of the pastor's study and its influence upon the efficiency of his work, this is not a very satisfactory picture. The table below shows how the pastors rated their study.

The Adequacy of the Location of the Pastor's Study in 1212 Cases

	Adequate		*Inadequate*		*No Answer as to Adequacy*	*Total*	
	Cases	*Percent*	*Cases*	*Percent*	*Cases*	*Cases*	*Percent*
Located down stairs in the parsonage	404	59.4%	144	21.3%	127	675	55.7%
Located up stairs in the parsonage	172	44.4%	137	35.4%	78	387	31.9%
Located at the church	65	43.3%	59	39.3%	26	150	12.4%
	641		340		231	1212	100.0%

Each reader will have his own interpretation as to why one minister out of five did not score his study as to adequacy. It is probable that if he were proud of it, he would have been ready to indicate it on the score sheet.

By looking into the different items and pieces of equipment in his study we will see why some are adequate and some are not.

Entrance

In trying to evaluate the pastor's study it might help us to compare it with the office or workshop of some other professional men such as lawyers or doctors. Where a doctor has his office in his home, one usually enters it through a door other than the family entrance. If there is only one door, a patient generally goes into a front hall and from there into the doctor's office or reception room. We would not expect to find the doctor's office upstairs in his home or accessible only through the living room.

The following table deals with the entrance to the pastor's study.

Entrance to the Study of 1171 Pastors

	Cases	*Percentage*
Entrance from the exterior (separate)	178	15.2%
Entrance from the hall	637	54.4%
Others	356	30.4%
	1171	100.0%

When these same pastors were asked their opinion of these different types of entrances, four out of five (79%) who had an exterior or separate entrance to their study said they preferred that type. Also those who had an

One-fourth of the pastors had a comfortable over-stuffed easy chair in their study for reading and for personal interviews. (Photo from South Dakota Agr. Ext. Service.)

entrance from a front hall (73%) were well pleased with their situation. We find here a suggestion of one way to improve the pastor's study.

There is a great difference between denominations in the matter of providing exterior or separate entrances. Nearly half (44.4%) of the Episcopal rectories have a separate outside entrance. A third of the Presbyterian and of the Evangelical and Reformed manses likewise have separate entrances. On the other hand, the Methodists in the Newark Conference have separate entrances in only 5 per cent of their parsonages.

Suitable for personal interviews

There is a growing interest among ministers in personal counseling. Many young ministers have taken courses in the seminary dealing with this subject. The 1171 ministers were asked whether their study was suitable for personal interviews, that is, quiet and free from interruption. There were 635 or only 54.2 per cent who answered in the affirmative, who said their study was suitable for personal interviews. As the seminaries give young ministers the new type of training for this work, the laymen's part will be to provide the new equipment necessary in the parsonage.

Telephone in the study

The telephone is a great help to ministers. It would take many pages to describe the value of a telephone to a busy pastor. One can easily see the reason why a pastor should have a telephone in his study away from the noise of the children and away from other people in the house where he can talk in private with his parishoners. It is interesting to note that over half of the rural pastors in this survey do not have a telephone in their study.

Telephone in the study

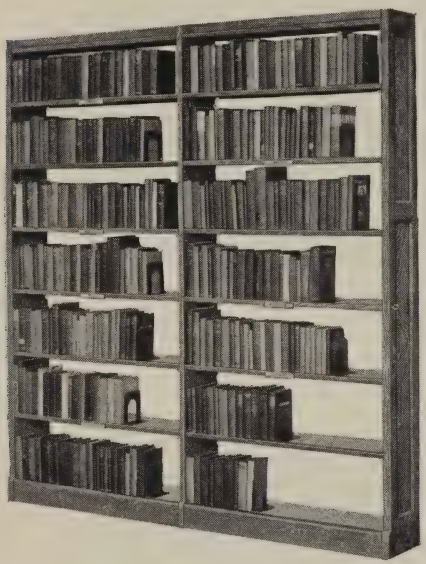
	Parsonages	*Percentage*
A separate unit from the household telephone	267	22.8%
An extension of the household telephone ____	264	22.6%
Total parsonages with telephone in the study	531	45.4%

Bookshelves in the study

A minister, among other things, is a man of books. We think of him as reading more books than any other man in his parish. His study is his office, his workshop and the place where he gets his intellectual food. Information as to whether or not he has bookshelves in his study is found in the table below.

Bookshelves in the Pastor's Study

	Number	*Percentage*
Bookshelves in study	708	60.4%
No bookshelves in study	405	34.6%
Question not answered	58	5.0%
	1171	100.0%



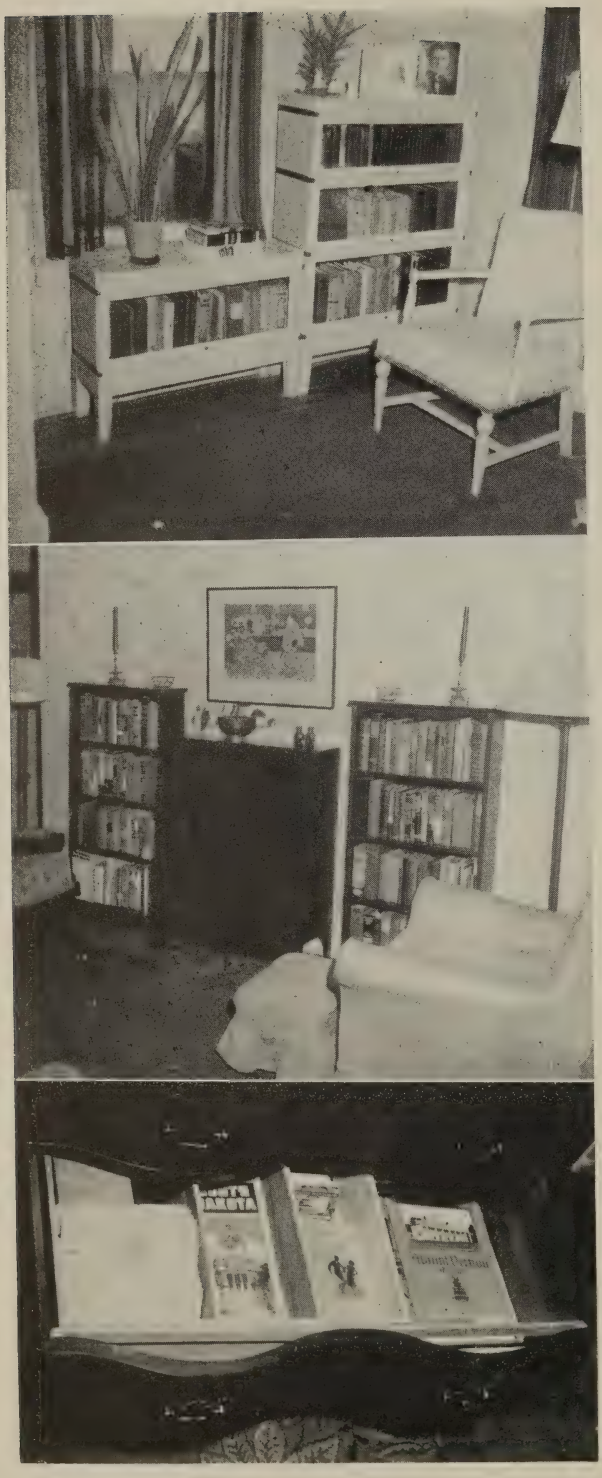
Only half (51.3%) of the 708 parsonages having bookshelves in the study are listed as "adequate".

Out of the 405 pastors in the above table having no bookshelves in their study, only 32 are satisfied. The others, 373, say their study is "inadequate" in this respect.

One might raise the question as to why the pastors themselves don't buy or build shelves to meet their needs. In the first place, in 140 of these 1171 parsonages (12%), the church, not the pastor, "provides the heavy furniture". Another possible explanation is the short tenure of the ministry. We read of sharecroppers on southern cotton plantations who don't mend the roof of their house because they do not expect to be there during the rainy season next year. The writer visited one parsonage where the minister had moved each year for 19 years. He got so he did not unpack his books, just took the lid off the top of the box in case he needed a book.

One cannot prove that if ministers stayed longer in a parish they would

The photographs in this section, unless otherwise specified, are from Remington Rand.



Sixty per cent of the pastors had bookshelves in their study. (Photo from South Dakota Agr. Ext. Service.)

improve the parsonage. We find however, improvements in the parsonages among those denominatoins where ministerial tenure is longer. We found that 60.4 per cent of the 1171 parsonages had bookshelves in the pastor's study.

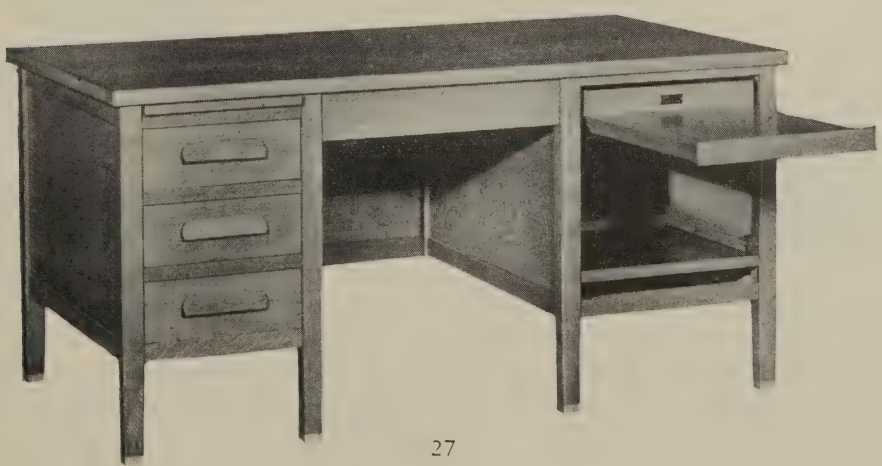
Bookshelves in the Pastor's Study According to Denomination and Tenure

	Bookshelves in study	*Average tenure*
Reformed Church in America	83.8%	6.4 years
Protestant Episcopal	77.6%	5.4 years
Southern Baptist	73.7%	5.5 years
Presbyterian U. S. (Southern)	72.7%	6.2 years
Church of the Nazarene	72.2%	2.4 years
Congregational Christian	70.7%	4.5 years
Presbyterian U. S. A. (Northern)	69.0%	5.7 years
Northern Baptist	68.4%	3.3 years
Evangelical and Reformed	61.4%	7.5 years
Church of the Brethren	61.3%	4.9 years
Methodist	56.8%	3.7 years
Evangelical United Brethren	37.4%	4.1 years

The tenure column in the above table is the average number of years the "previous pastor" spent in the 1171 parsonages studied. As a rule, pastors who stayed longer provided such equipment.

A study table

In a well-equipped pastor's study we would hope to find a study table with a large top. The pastor needs this to spread out his sermon material, his church records, and his current reading. Two-thirds of the pastors (66%) reported having such a large-top study table. Only one-third of the men use a small one. Two-thirds of those men who do not have a large study table say the small one they have is inadequate.



Lamps

The busy pastor spends much time reading in his study at night. Because of evening meetings elsewhere and pastoral calls he must often work late at night in his study. This calls for the most efficient lighting. The type of lamps found in the pastor's study is shown in the table below.

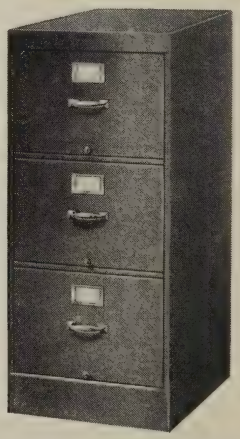
Lamps Found In The Study of 1171 Pastors

Type of lamp	*Cases*	*Percentage*	*Adequacy*
Desk lamp	659	56.3%	65.7%
Fluorescent lamp	283	24.2%	71.0%
Floor lamp	232	19.7%	65.1%

It will be noted that the total cases exceed the number of parsonages. This may be due to the fact that some had more than one type of lamp. It is interesting to note in the last column that a third of these men say their lighting is inadequate. The office of the public utilities has equipment available without expense to test the efficiency of the lighting in any home. It is advisable to seek such service.

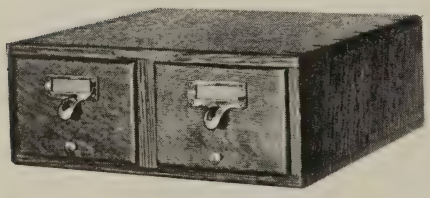
Filing cabinets

The pastor needs filing cabinets for his correspondence, for his sermons and for his sermon material. Over half of the ministers do not have a cabinet for filing their sermons, as is shown in the table below.



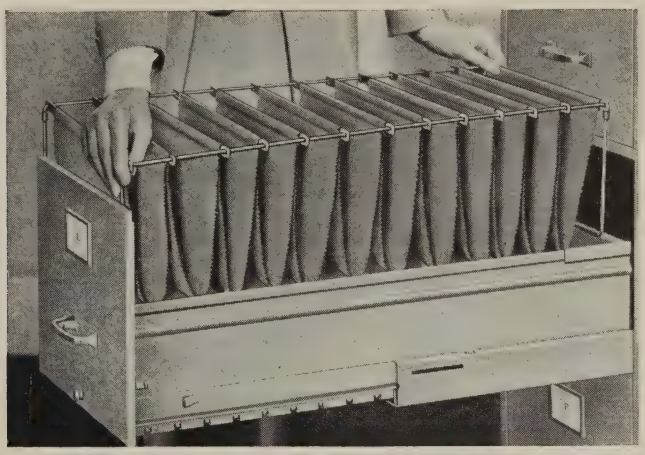
Filing Cabinets for Sermons

	Cases	*Percentage*
Those reporting a filing cabinet	511	48.9%
Those reporting no filing cabinet	535	51.1%
	1046	100.0%



More important than a place to keep the sermons is a cabinet for the sermon materials, that material from which the sermons are made. Pastors who have such a system bring together under many subjects the results of their reading, magazine clippings, poems, illustrations, church records, meetings, community agencies, missionary materials and general information. Of the 1019 pastors reporting on this equipment, only 44.9 per cent have such a filing cabinet and only half of these (52%) say what they have is adequate for the purpose.

Some of the older men were a little confused at being asked whether they had so many things in their study,—a mimeograph, a typewriter, filing cabinets, and the twenty other items listed on our score sheet. One elderly pastor wrote "What church anywhere makes such provision? To have all these would leave no place for the Christ we preach and serve." His attitude would indicate that the pastor's study of today has much more equipment than formerly, when this retired minister was in active service.



On the same mail and from the same state and the same denomination came a letter from a young minister. He said, "Our parsonage is easily the best in the entire Conference. The church is highly proud of it and we will hate to leave it someday. It is so far out of the ordinary as to be one of the model parsonages in the county."

Typewriter

For the modern minister the typewriter has become a necessity. He types his sermon material. He cuts his mimeograph stencils. His correspondence is heavy and he needs adequate equipment for taking care of it. He types his weekly copy for the newspaper. A total of 1069 ministers reported on this item and 81.3 per cent of them had a typewriter, while 18.7 per cent were without one. One-fifth of the 869 typewriters, however, were old and inadequate.

Mimeograph and supplies

Of 1069 parsonages reporting regarding a mimeograph, 72.7 per cent have machines and 27.3 per cent do not. Many of these mimeographs are old and inefficient. Only 64.1 per cent of them are reported as adequate.

An increasing number of rural pastors mimeograph a weekly bulletin for the Sunday worship services. Many pastors send out to their constituency a weekly news letter or postcard. Only 3.1 per cent of all those pastors reporting indicate they do not want a mimeograph. An increasing number of pastors also use an addressograph. Sometimes the pastor has volunteer help in his mimeographing from his young people. Our objective in this bulletin is to help make the pastor more efficient and to make his important work more satisfying.

The mimeograph is a great time-saver for the busy pastor. With it he prepares his Sunday bulletin and sends out news letters to his entire constituency. Seventy-two per cent of the patsors have a mimeograph. (Photograph from A. D. Dick Company, Chicago.)

Storage closet for supplies

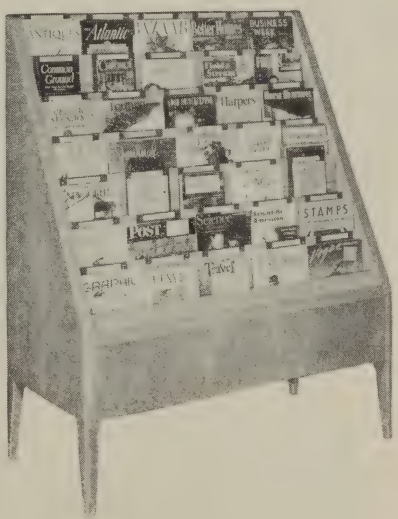
Young ministers leaving the seminary now are trained to use a mimeograph, different types of stationery, record books, map-making material, stapling machines, and many other small pieces of equipment. A Presbyterian rural pastor at Petaluma, California, even reported that he had an adding machine and an addresserette. In every mail they receive valuable pamphlet material for which storage is needed.

If there is no place to store these things the study always appears out of order. When such a pastor leaves the house he is apt to ask his wife not to disturb things on his table "because he knows **exactly** where everything is".

Only half of the 1171 pastors (49.8%) have a storage closet in the study to care for this miscellaneous equipment and for keeping the room in order. One-fourth of these men (26.5%) who have a storage closet claim it is inadequate. Of those who do not have a storage closet in the study, 83 per cent say they would like to have one.

Miscellaneous equipment in the pastor's study

Over one-third of the pastors (38.8%) have a swivel chair for use at their study table. One-fourth of them (26.3%) have an over-stuffed easy chair for reading. About the same number (29.1%) have a magazine rack in the study. A few of them (15.8%) have a loan library to use with their active



church workers. The need for these pieces of equipment would be emphasized more if we stated these facts negatively and said that two-thirds of them have no swivel chair for use at their study table, or three-fourths had no comfortable easy chair to use while reading. We believe these facts indicate steps for improving the parsonage and making the work of the pastor more enjoyable and more efficient.

Few people realize how much time it takes for a minister just to be a good neighbor and a good pastor. If he seemed hurried, some would say he was not friendly. When we say "our pastor is always so friendly" we must

help him to have an efficient "time-saving" study, so there is time left in which to be friendly and neighborly.

There is a new interest among ministers in a well-equipped study. A Congregational pastor in Montana wrote with considerable pride about the study of his Episcopal neighbor. In the rectory at Miles City were book shelves on two sides of the room, filing cabinets and a closet for wraps and for records. In the corner was a fireplace. Space for filing magazines was in the lower part of the typewriter stand. On the large-top table was a fluorescent reading lamp. The casement windows and the wainscoating added to the beauty of the room.

One rural minister reported to the writer that in one month he had 46 different people stop in at his study to see him. His well-equipped study had its influence on at least 46 people that month.

Twenty-nine per cent of the pastors had a magazine rack in their study. (Photo from South Dakota Agr. Ext. Service.)

Parsonage of the Grace Park Reformed Church, Dearborn, Michigan.

IV. THE KITCHEN

The pastor's wife helps her husband in the work of the church. She often goes with him making pastoral calls. She "must be" and usually is an ideal wife and mother. She does her share of work in the community and often more than her share of church work. She deserves the most convenient kitchen it is possible to provide.

The kitchen stove

A large part of each day of every pastor's wife is spent in the kitchen and much of this time is spent over the kitchen stove. Thirty-two per cent of her

One-third of the workday of the average pastor's wife is spent in preparing meals. Churches are increasingly providing modern equipment in the parsonage kitchen. (Photograph from Good Housekeeping.)

day's work is spent in food preparation.[1] The canning season comes during the hottest summer months. Yet in one parsonage out of every five (22%) the canning is done over a hot coal or wood stove. And in these homes, the preparation of each meal waits till the kitchen fire is built. Forty-seven per cent of all parsonages studied have gas stoves and 30.7% have electric stoves. Nine-

[1]Data obtained from personal interviews with 497 homemakers by Cornell University in 1936.

Seventy-eight per cent of the 1171 rural parsonages had an electric or gas range. (Photo from Westinghouse.)

ty-four per cent of the homes have electricity. As far as electricity is concerned, practically all of the wood and coal stoves could be replaced with modern electric stoves which would save the pastor's wife much time and discomfort. Gas stoves are efficient in communities where gas is available. Bottled gas is practical where piped gas is not provided by public utilities. The choice of a fuel for the kitchen range should be determined by the availability of the fuel and the operating cost. An electric or gas range can be of real assistance to a pastor's wife. The same applies to the electric roaster which serves a multitude of home cooking uses, especially for family picnics or church suppers. When the housework of the pastor's wife is lightened, she is in a much better position to be of help to her children and her husband as well as to be of service to her church and community.

The kitchen sink

One of the most encouraging phases of the parsonage kitchens is the large number that have running water. This is shown in the following table.

	Percentage of Parsonages
A kitchen sink, attached to the drain	95.9%
Sink supplied with cold water	95.1%
Sink supplied with hot water	89.5%

In the 1171 parsonages studied, 95.9% had a kitchen sink but one out of six was not "satisfactory". One young pastor's wife said, "I'm always proud to show my new kitchen to anyone who will look at it." (Photograph from Good Housekeeping.)

These sinks save many steps. The old custom of carrying water into the house and carrying out the dish water is a custom of by-gone days.

Unfortunately, some of these sinks are too low and are back-breaking. One out of every six is reported as being "inadequate". It is a simple task for a plumber to raise the height of the parsonage sink.

The average pastor's wife spends a little over seven hours a week washing dishes. The trustees or the parsonage committee will no doubt want to see that the sink is the right height in order to take as much drudgery as possible out of these seven hours. A sink is 6 inches deep, so if the drainboards are 38½ inches, the bottom of the sink will be 32½ inches which is considered the most comfortable height for washing dishes for the average pastor's wife.[1] A working counter on both sides of the sink is exceedingly important.

In many homes the water heater is connected with the furnace. In these cases the water is heated only during the winter. Automatic electric or gas water heaters are desirable. They provide all the hot water wanted, when it is wanted, without work or worry and economically.

Refrigeration

Automatic refrigerators have been rapidly replacing the old ice boxes in American homes. Yet in one parsonage kitchen out of every seven the old ice box is still used. (Over 94 per cent of the parsonages have electricity.) Two out of three (62%) of the wives reporting said these ice boxes were inadequate.

Such improvements seem to depend upon the desire or attitude of the laymen toward improving their parsonage. For example, in the Newark Conference, located in Northern New Jersey in the metropolitan area of New York City, in 90 per cent of the cases the church provides the parsonage furniture. Yet one out of four (24%) of these parsonages does not yet have an automatic refrigerator. In North Carolina the furniture in the Southern Baptist parsonages is provided entirely by the minister. In these rural North Carolina parsonages, 100 per cent have automatic refrigeration. This would indicate that rural improvement or a high standard of living is not a matter of "urbanization" or nearness to the city. It depends upon the interest of the laymen and the pastor in providing an up-to-date parsonage.

Automatic refrigerators use either electricity, gas or kerosene and each offers practically the same service. This means that every rural parsonage, no matter how isolated, can have automatic refrigeration.

One phase of the subject of refrigeration is the increased use of locker plants or public freezing units. In 1947 there were 214 in New York State, or about four per county. Fresh fruit, vegetables and meat are stored in them

[1] *Plan Your Kitchen*, Lillian L. Keller, Home Management Specialist, University of Tennessee.

instead of being canned. Nearly one-fourth of the pastors (22%) report the use of public freezing units. By this means they have the luxury of fresh fruit or other food throughout the year. A certain church in Iowa rents a locker for their pastor, then whenever any member "butchers" he puts some meat in the "church locker" for the pastor.

In six parsonages out of seven there is an automatic refrigerator. (Photo from Westinghouse.)

Home freezing units have been thought to be too expensive to be generally used. Only 1.8 per cent of the parsonages have them. It is interesting to note that the number is twice as great in Episcopal rectories and Presbyterian manses where the minister is entirely responsible for much of his equipment and where his tenure is longer than in Methodist or Nazarene parsonages.

There is one home freezing unit like this in every 56 parsonages, but they are increasing. The cost of operation is about 1½ times the cost of a conventional freezer. (Photograph from Westinghouse.)

It is also interesting to note that there is only one home freezing unit to every 56 parsonages. In a study made by the State College of Agriculture in Tompkins County, a rural county in New York State, there was one home freezing unit to every eight homes. The large number of home freezing units in that county was due to an intensive educational campaign put on there by the State College.

The cost of using a public freezing unit is only about half the cost of the use of a home freezing unit, if one does not include the cost of the travel back and forth to the public locker.

The Vermont State College of Agriculture made a study of the costs of owning a home freezer as compared with the use of locker storage space. On the basis of rental, processing and packaging only, the cost of freezing and

storing 875 pounds of food in the locker plant was $57.13 per year or $.065 per pound as compared with $.15 per pound when a home freezer was used.

Some still prefer a home freezer, because it saves the travel back and forth to the public locker. It is better to keep the home freezer in the utility room or somewhere outside the kitchen.

Work surfaces

Our teachers of home economics give much attention to having all work surfaces in the kitchen at the proper height. Stooping over a table that is too low while preparing food or while washing dishes is a back-breaking job. Working at a table that is too high is equally tiring. The standard height now used by manufacturers for most cabinet counters and gas and electric stoves is 36 inches. It was interesting to find that out of 1115 pastor's wives, 243 or 21.8% said their work surfaces in the kitchen were not of the proper height. It is likely that one out of five would not have complained of this condition if the situation had not been noticeably bad.

It is a fairly simple matter to shorten or lengthen the legs of the kitchen table on which a woman prepares her meals. Height of tables can be changed by varying the heights of sets of blocks used under the legs. In some denomi-

Correct Work Heights Reduce Fatigue

The work heights for the average (65 inches tall) woman are: 32½ inches from floor of sink to floor of room; 38½ inches from drain board to floor; and 32 inches for mixing table. The above picture shows the two heights on the same wall. (From "Improve Your Kitchen Cupboards" by Julia Pond, Michigan State College Extension Service.)

nations the tenure of the minister and his family is only about two or three years in a place. The wives that come and go in the parsonage are not of the same height. But the table legs can easily be lengthened or shortened. Unfortunately it is one of the necessary factors in a short-term ministry.

Cupboards

There is a trend toward the use of built-in kitchen cupboards. Four parsonages out of five (84%) had them, and 22 per cent had the old-type movable cupboards. Half of the wives using the old movable cupboards said they were

In 70.6% of the parsonage there was storage space for kitchen utensils. (Photograph from Good Housekeeping.)

One-third of the parsonages have cupboards like this with adjustable shelves. "A place for everything and everything in its place." (Photo from Nebraska Agr. Ext. Service.)

inadequate. By adding the two percentages together, it will be noted that in a few homes both kinds are used.

A new type of equipment found in one-third (32%) of the parsonages is a cupboard with adjustable shelves for dishes of various sizes. It is possible to make more efficient use of the cupboard space provided by devices such as step shelves, sliding shelves, vertical partitions, and divisioned drawers. Good bulletins illustrating these devices are available from the extension service in almost every state.

Storage

The main difference between a tidy, orderly kitchen and one that is always cluttered up is the storage space. The study of 1171 parsonages revealed the fact that about one-third of them did not have a place to store things. These facts are shown in the following table.

Storage Space

	Percentage of Parsonages
Storage for food (canned, fresh, and staples)	75.9%
Storage for kitchen utensils	70.6%
Storage for top-of-stove and oven utensils	67.7%
Storage for cleaning equipment and supplies	51.2%
Storage for kitchen linens	50.7%

Floor finish

The floors in the kitchen of most of the parsonages (83.6%) were covered with linoleum. It makes the floor easier to keep clean and is more comfortable. In the southeastern states many of the new parsonages have hard wood floors. A total of 16.4 per cent of the kitchens are thus equipped. Well-waxed inlaid linoleum is the most satisfactory floor covering for a kitchen.

Dining space in the kitchen

The present trend is to use the kitchen for some of the family meals. Company meals are eaten in the dining room or at one end of the large living room, but when the family is alone many meals are eaten in the kitchen. It is claimed that this plan saves many steps and is especially desirable when there are small children in the family. In 79 per cent of the parsonages studied, dining space was provided in the kitchen.

Mrs. Lauren D. Thomas, wife of the Methodist pastor at Atlantic, Iowa, found her parsonage kitchen 48 years old and in bad repair. She asked for a joint committee of trustees and women to work out a new plan with her. The result was this modern U-shaped kitchen, a twin-bowl sink, double windows with venetian blinds, a breakfast room, refrigerator, electric stove, clock, radio, inlaid linoleum, and new lighting fixtures. She has set a high standard for other parsonages to follow.

A clock in the kitchen

A clock is not very expensive. Most of the parsonages have electricity and an electric clock is quite satisfactory. No one would try to compute the number of times a clock is looked at in one day during the preparation of meals. Two-thirds of the parsonages (61%) have a clock in the kitchen. This is one practical and inexpensive way for improving the other 39 per cent of the 1171 parsonages.

Modern parsonages are arranged with different height work surfaces so that the pastor's wife can sit down while doing some of her meal preparation. (Photograph from Good Housekeeping.)

A radio in the kitchen

It was hoped that this study would be objective and would not undertake to tell people what they should have in the parsonage. One pastor's wife in Minnesota, when asked if she had a radio in the kitchen, replied, "Goodness, no! I have to have time to think." On the other hand, many women find radio music takes some of the drudgery out of their routine kitchen work. Others are so busy during the day that they catch up on the news while cooking or washing dishes. This seems to be general, for many radio programs especially planned for women, come immediately before and after meals.

Only 33 per cent of the parsonages had a radio in the kitchen. The percentage was higher in the East and lower in the South and Middle West.

We used to hear stories of husbands who used Christmas time for buying their wife's clothes, and they even tell of one man who once bought his wife a new axe as a Christmas present so she would not have so much trouble chopping the wood for the kitchen stove. A radio in the kitchen would be a possible present for 733 wives according to this study.

Miscellaneous labor-saving equipment

It was not the purpose of this study to show why there should be labor saving equipment in the kitchen. It is generally known that the salary of rural pastors does not permit the hiring of help in the house, even if such help were available. The Department of Home Economics of the Vermont State Agricultural College found in a study of 69 parsonages in that state that 80 per cent of them had no outside help whatever in the house. In most sections of the country it is impossible to employ anyone to do housework. The new automatic equipment must take the place of the "maid" or the now-extinct "hired girl". Fewer people in these days think the minister's wife should serve as "assistant pastor without pay". Yet because of her ability and her keen interest in the church and her desire to be of assistance to her husband, she often finds herself busy with church work. By putting these facts together, most people would arrive at the conclusion that she needs every possible labor saving device for her housework.

A serving table or a tea cart or a table-on-wheels helps to take an entire meal to the dining table at one time and bring back the dirty dishes after the meal. It is easily moved where it is needed. It can be used for setting up salads or desserts for company meals, or for serving refreshments when church groups are entertained at the parsonage. Many tiring steps are thus saved. Only eight per cent of the parsonages studied had such a table. Ninety-two per cent of the women made the extra trips.

Eight per cent of the parsonages had a serving table or wheel cart. The "All-Purpose Work Table" shown above is fitted with two drawers for silver and has three shelves. The top shelf is of the pull-out variety and may be used as a work-surface by the pastor's wife while seated. (Photograph from Maine Agricultural Extension Service.)

In two parsonages out of five there is a step-stool in the kitchen for use in reaching the top shelves and for sitting on when a higher chair is needed.

A pressure cooker, used especially for canning, is found in 40 per cent of the parsonages.

A small pressure saucepan is one of the new pieces of equipment which saves much time in the preparation of meals. It cooks more quickly and more tastily. One parsonage out of three (35%) had such a pressure saucepan.

Another time-saver was the electric mixer or beater. It mixes, beats,

blends, and juices. It is found in a third (30%) of the homes. This may seem encouraging, but 819 of the 1171 parsonages do not yet have this simple device.

The disposal of garbage is always an extra job for the housekeeper. It is a vital point in maintaining sanitation in the home. In 337 parsonages (29%) a covered step-down garbage can is used. But 69 per cent of the women still used the old fashioned methods of garbage disposal.

Part of the strain of working can be traced to poor light in the working areas. Dimness and shadows or glare will prove very tiring. Each room should have a semi-indirect ceiling light in addition to other lights where specially needed. With electricity coming so rapidly even to the more isolated farm homes, practically all rural parsonages may now have electric lights and power in the kitchen. One of the things so often overlooked is sufficient electric outlets. There may be an electric bulb hanging from the ceiling but there are no outlets for the use of the electric toaster, the radio, the electric clock or the electric mixer. Of the 1029 parsonages which had electric outlets, only a little over one-half (59%) said their electrical outlets were adequate. They didn't have enough of them or they weren't conveniently located.

With the new electrical equipment in the kitchen it is important to have adequate circuits. A competent electrician can help in this matter. If the parsonage is more than 15 years old it is well to check the wiring and the circuits.

The kitchen planned to save steps

The last item relative to the kitchen was whether it was "planned to save steps", that is, whether a pastor's wife has the things she needs, where she needs them. Does it save walking, stooping or stretching? Is there a smooth "production line"? This relates to the location of stove, sink, cupboards and storage space. For greatest efficiency, work centers should be arranged from right to left in this sequence: (1) refrigerator and food preparation, (2) sink and cleaning, (3) range and serving. Slightly over half (51%) of the families said their kitchens were planned to save steps. The other 49 per cent are "getting along somehow" hoping for improvement "someday".

When we asked the wife of one pastor if the kitchen in the parsonage was "planned to save steps", she said it was "not planned at all". Then she added, "We've never lived in a parsonage I would want copied, and we've lived in some of the best. They are too large or too old, with no modern conveniences."

One work surface often omitted in the older kitchens is that providing work space near the refrigerator. Recent studies show many activities center around this piece of equipment.

Not only should we have the three work centers but we should plan for storage of utensils, supplies, and linens with recognition of their shape and size but also with regard to how and where they are used most often. We can

save steps, stooping and awkward reaching and prevent disorder if we can store articles close to the area where we use them.

No one can take the mother's place in a home. An efficient kitchen will help her to keep her health. We can purchase labor-saving equipment for the kitchen, but we can not buy anything that will take her place with her children.

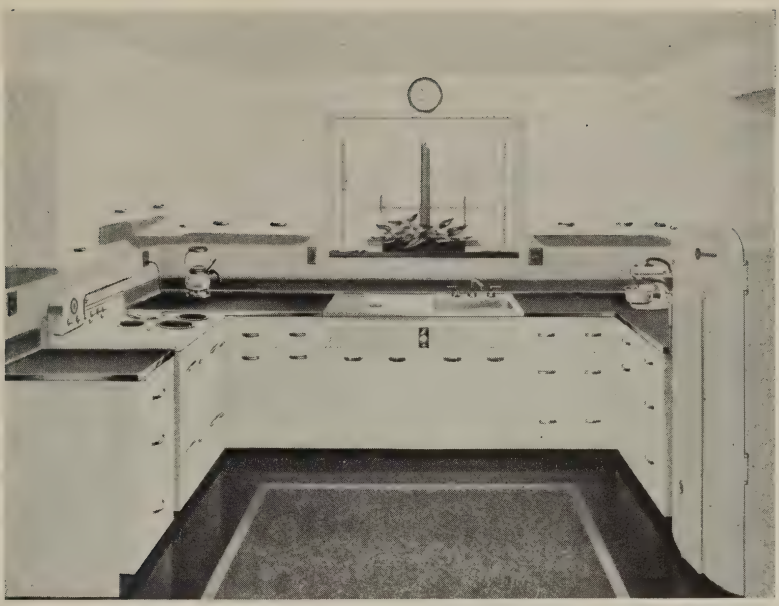
In speaking about this matter of health for a minister's wife, the wife of one pastor said, "I consider good health a great asset—in fact I would class it as almost a necessity for both home responsibilities and church activities."

Another pastor's wife spoke about the necessity for keeping cheerful: "I would suggest the minister's wife keep cheerful, not too serious all the time; have a sense of humor."

She must keep healthy and she must keep cheerful. Yet the wife of another minister refers to their low income in these words: "One thing ministers and their wives should take is a course in how to budget their salary to cover all the things it should cover. That's our hardest job, yet we trust Him and believe that if we play fair with Him, He will supply all our needs."

We hope the laymen will help the Lord supply the needs of this pastor's wife and many others like her, and that life in the parsonage will be richer in every way because we have done our best to improve our parsonage.

Mr. and Mrs. DeLoss Smith arrived at their Methodist parsonage at Racine, Ohio, at seven o'clock at night in June, 1947. The building needed paint, the lawn was not cut, the range was worn out and stored in the garage, the wall paper was smoked, the linoleum was worn and shabby. In the kitchen was an old iron sink (see picture above) with a pitcher pump, an old ice box and a walnut cupboard.



The women of the five churches on the circuit in two days raised the money ($214) for a new modern double sink with work counters and cabinets on each side. A carpenter donated his services and built two windows over the sink. Mrs. Smith painted the wood work a light color. Before the paint was dry some men of the church came and laid new linoleum, installed a new gas range and refrigerator. The next day the women came and put on new wall paper. The following day, Saturday, one of the women put up new handmade curtains. This was all done in one week. They next added laundry tubs. The church purchased the lumber and the pastor built some bookshelves. The Sunday school donated the money for painting the parsonage. The pastor and his wife gave the people a vision and a plan and worked with them and got results.

Fifty-one per cent of the parsonages have kitchens like this which have been planned to save steps. Mrs. Smith and her Methodist women set a standard for other parsonages.

It is not our purpose to place the blame on any one for inadequate parsonages. It must be admitted that some ministers feel "called" to accept as their "religious duty" inconvenient parsonages for their wives. The following letter from one pastor illustrates this attitude.

"Dear Sir:

I have your letter as you will note, but am frank to say that I see no particular value in replying to the questions, for this reason: The blessed Lord called me into the ministry and if the Church can use me, I gladly accept whatever accomodations the charge affords along with such salary as they see fit to pay. I have not been able to find where Peter, or James, or John, or Paul were very particular that everything be just so. If I find things not just right and can be remedied, as a carpenter I have often repaired, changed, added to both parsonage and church.

Personally, I don't think I would ask for anything different than it is. My successor on my former charge demanded considerable for the place we had lived in for eleven years.

No, for me a place to stay while I preach the Gospel. We now are four or five. But once we were eleven. They have married, most of them, and have homes of their own.

You see I have no typewriter. I'm sort of a back number but still a servant of the Most High.

Your Brother in the Master's Vineyard."

In contrast to the above letter from a man who was satisfied with the inconveniences which his wife had to put up with, is the following letter from the wife of a young pastor. "Our people may well be proud of this parsonage. We are young people. It was a joy to move into this lovely house. Our first one after finishing Seminary in Denver. We are glad to show it to any one who comes."

In a very few cases in this survey have the wives of the pastors complained of their parsonage. They have been appreciative of what the church has provided, and they are hopeful regarding improvements. As one woman said,

Thirty-two per cent of the work day of a pastor's wife is spent in food preparation. This Nebraska woman has a modern kitchen in which to work and a radio there for entertainment while she cares for her baby and prepares three meals a day. (Photo from Nebraska Agricultural Extension Service.)

after discussing many labor-saving devices, "Some we have, and some we would like to have; not as luxuries though, but to increase the efficiency of our work."

This pastor's wife in an Evangelical and Reformed church near Chalfont, Pennsylvania, added,

> "A parsonage should be a model of good housekeeping and happy living for the community, and so inviting that folks will feel that they are welcome any time for whatever reason."

The average pastor's wife spends a little over seven hours a week washing dishes. This Nebraska woman sits down and saves energy. (Photo from Nebraska Agricultural Extension Service.)

V. THE LAUNDRY

Location

The ideal place for the laundry is a small room next to the kitchen. In some cases it and the kitchen must be combined. The back porch is often used. If the laundry is on the main floor the labor of going up and down steps is eliminated.

Only one out of three of the parsonages (36.2%) had the laundry on the main floor. Of the Methodist parsonages only 23 per cent or about one out of four had the laundry on the main floor.

In the majority of parsonages the laundry is in the basement. This matter of location may not seem important, but where there are small children and more than one wash day each week the laundry on the main floor saves time and fatigue and does away with much of the drudgery. A heated separate laundry room next to the kitchen is becoming increasingly popular. It may also be used for preparing food from the garden and for doing many extra jobs. It could even be used as a play room for the children.

Washing machines

Information was secured on the washing machines in 964 parsonages. The table below gives the four types of equipment used.

Washing Machines in 964 Parsonages

Types of Machines	*Number*	*Percentage*
Washing machines run by gasoline motor	12	1.2%
Washing machines run by hand power	71	7.4%
Automatic washers	87	9.0%
Portable electric washers	794	82.4%
	964	100.0%

The automatic washer saves much time and labor. The clothes are put in, the controls are set, the soap is added, and there is nothing more to do until the clothes are ready for the line. The machine fills itself with water, washes the clothes, rinses them, and spins them until they are nearly dry. No laundry tubs are needed. There is no stooping, no lifting, no heavy wet sheets to rinse, no backaches. Women who have once used the automatic washer say they would not get along without one. But 91 per cent of the pastor's wives hadn't had a chance to say that when this study was made. Only 68 per cent of the 964 washing machines reported are claimed to be adequate. The wife of a rural pastor of the Reformed Church living in New Jersey wrote thus about her desire for an automatic washer.

The church should by all means provide as standard equipment in the parsonage an automatic washer. It is the most important of all the time-saving and labor-saving devices for the minister's wife. My only regret is that I did not have it ten years ago when I was a young bride. What time it would have saved me for other worthwhile things. What anxiety it would have kept from me, when concern over two growing boys vied with the drudgery of soiled clothes. The combination of an automatic washer and an "ironer" in my experience is more important as a strength-saver than a time-saver.

Only 9 per cent of the parsonages have automatic washers, but they are rapidly increasing. This machine fills itself with water, washes the clothes, rinses them, and spins them until they are nearly dry. (Photograph from Westinghouse.)

Laundry tubs

When one thinks of a laundry room where the automatic washer is not used, he thinks of two stationary tubs made of slate, soapstone or enameled iron, set at the proper height so that only bending from the hips is necessary, no stooping from the shoulders. There would also be permanent hot and cold water pipes with faucets over each tub. There would also be direct plumbing or floor drain for emptying the tubs. There is an inexpensive device for emptying tubs which can be attached to a water faucet. When the water is turned on it creates a vacuum which starts siphon action. If these are not found the weekly wash day is unnecessarily fatiguing.

Out of 904 parsonages only 186 or 20.6 per cent have stationary tubs. Some few of them (9%) had automatic washers where tubs were not needed. But 61.6 per cent had the old fashioned galvanized iron portable tubs or the old heavy wooden tubs.

Heating the water for the laundry

In a third of the parsonages, (39%), the water is heated by the furnace. In 61.4 per cent of the homes there is a water heater. This seems to be preferred, as 90.3 per cent of the women who have a water heater say it is satisfactory and adequate. In the 38.6 per cent of the homes that do not have a water heater, the wash water is probably heated on the kitchen stove in the summer time.

Some one has ironically said that if Julius Caesar should come back to earth he would be a rejected and an out-dated politician, but that his wife would roll up her sleeves and do the weekly wash and feel at home. This may have been true thirty years ago, but now old methods of laundering are rapidly giving way to the new

Indoor drying space for winter and wet weather

In many homes, the clothes line is attached to a distant post by pulleys, thus making it possible to hang the clothes without leaving the back porch. In winter weather or on wet days some provision is needed for indoor drying. A separate laundry room or the back porch is suitable. Some use the cellar or attic for this purpose. The use of the attic means climbing many stair steps. In 65.4 per cent of the parsonages there was provision for indoor drying. This looks encouraging. One can't help but ask why the other 34.6 per cent of the parsonages don't have this convenience.

Where drying space for winter weather is not available, a gasfired or electric tumbler clothes dryer is desirable. This is especially desirable in humid climates or in areas having a long cold season.

Ironing equipment

Electric ironers with automatic thermostatic control are now available. They are inexpensive when one considers the time and strength they save for the pastor's wife. But in 860 parsonages, only 127 or 14.7 per cent had an ironing machine. Four out of five of the women (83.1%) had electric irons. Some of the modern automatic electric irons and steam irons are controlled by sensitive thermostats and other improvements which cut the ironing time about 20 per cent.

It is claimed by some that a mother's time is far too valuable to give to laundry work, that she had better give her time and energy to her family and send the clothes out to a commercial laundry. Others say the old familiar "wash day" should be entirely eliminated. An automatic washer in the kitchen which can be utilized at different times during the week, at the same time the meals are cooking, takes little extra time. An automatic washer is a labor saver and by using it while other kitchen work is being done, it is a time saver.

Someone may say that we have given our pastor's wife everything for which she asked, and that as far as we know she is perfectly satisfied with the parsonage. True, she seldom asks for anything, but this bulletin is for this purpose of asking for some of these things for her so she will not need to do the asking herself. The following paragraph from a letter from a pastor's wife suggests why we are urging the laymen of each church to take the initiative in improving the parsonage.

> We have only been in our new pastorate for a month and my life as a minister's wife will be altogether different here. This is a larger field for service and we are working with the hopes of building a new church within the next few years. I do my home work of mornings, call and attend meetings of afternoons and evenings . . . It is so much different than the situation in our last pastorate where I voluntarily did the office work.

The wife of the average rural pastor spends nearly five hours every week (4.68) in washing and ironing. This is over 243 hours of routine laundry work each year.

We can not eliminate all the routine work in the laundry, but it can be greatly reduced, so that instead of spending so much time on monotonous work or drudgery the pastor's wife will have more time for creative work, more time to give to her children and to her husband, to her church and to her community, and even more time for rest and relaxation.

VI. HOUSE ARRANGEMENT AND EQUIPMENT

When building a new parsonage, there are many reasons why a church should employ an architect. The appearance of the house will be better. It will be more convenient. The architect will probably save enough on materials and labor to care for his fees.

Then, of course, the minister should be called upon to help with the planning. A Presbyterian minister in North Carolina writes,

> I heartily recommend that when a new manse is built the minister have a large share in planning it. Then at least *one* minister will be pleased with it, whereas if it is simply planned by a committee of the congregation, probably *no* minister will find it satisfactory. We had some dreadful suggestions made to us when we built this new manse!

We are concerned in this chapter mainly with improving existing parsonages.

We do not want to give the impression that ministers or their wives complained about their parsonages. We did not receive a half dozen complaints from the 1171 parsonages. Note this letter from the wife of a rural pastor in Oklahoma.

> We have no sink. Our bookshelves are orange crates. My husband uses our bed room for his study. I hang the clothes in the living room to dry on rainy days. We do not have one closet in the whole house. There is no bath room nor running water. Our garage is in an old barn where we must also keep our chickens and where one of the neighbors also stores his hay. Our home furnishings are all second (or third) hand. But whenever I plan to buy or fix something I think the money ought to go to folks who have less than we have.

Water supply

The old stories about loving husbands making their wives carry the water into the house are not true according to this study. Out of 1113 parsonages, 1060 or 95.2 per cent had running water in the house.

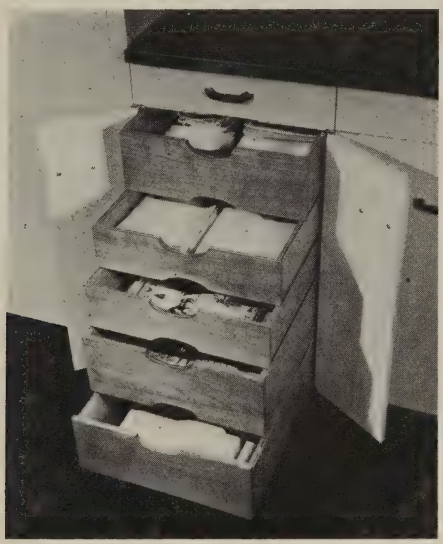
In three-fourths of the cases (71.8%) the water was supplied by public utilities. Some used an automatic electric pump with pressure tank and got their water from a well or cistern. This report is encouraging.

In 69.6 per cent of the parsonages there was a bathroom upstairs. In 44.8 per cent of the cases there was a bathroom down stairs. In one fourth of the parsonages (25.8%) there was a lavatory on the first floor where the bathroom was on the second floor. There was some duplication here. The parsonages in the South are more apt to have the bathroom downstairs. A bathroom can never have too many accessories, such as a medicine cabinet, tooth brush racks, mirrors, showers, and a place to bathe and dress the baby.

Storage Space

One of the things in every parsonage which provides satisfaction and peace of mind for the pastor's wife is adequate storage space. Or to state it negatively, there are few factors which cause more worry and give the pastor's wife the constant feeling that her work is never done and her house is never quite in order than having the house cluttered up with things and no place to put them. As one pastor of a Reformed Church in New York State said, "the lack of storage space is our one pet peeve."

If the children's small toys are always scattered over the floor, if the children's vehicles are always in the way, if clothes are piled around on tables and chairs, no matter how many hours a day a mother works she never gets through. This matter of storage space was studied in over a thousand parsonages. It was found that storage space was provided for out-of-season clothing and for nice linens, but not for children's toys. In a little over one-fourth of 1084 parsonages (25.1%) was the storage space for children's toys said to be adequate.



Adequate storage space for table linen was found in 57.8% of the parsonages. (Photograph from Good Housekeeping.)

The same was true for the children's vehicles. In 1060 parsonages, one out of three (37.8%) had storage space for the tricycles and other vehicles.

The family recreational equipment was thrown around the house in about the same way. Three-fourths of the parsonages (75.5%) made no adequate provision for it.

Out-of-season clothing was better cared for than the children's toys. Two-thirds of the homes had storage for it.

Those who have given careful study to the saving of steps for the homemaker suggest that storage space be provided for bed linen in the "bedroom area". This was provided for in 60% of the parsonages.

Storage space is needed in the bathroom for supplies.

Fifty-one per cent of the parsonages had storage space for cleaning equipment. In this closet, space has been provided for cleaning equipment, aprons, table leaves and first aid supplies. (Photo from South Dakota Agr. Ext. Service.)

Table linen should have storage space in the "dining area". Nearly two-thirds of the parsonages (57.8%) had made such provision.

In 40.9 per cent of the cases there was a constant-temperature room in the basement for storing the vegetables and fruit.

In conclusion it can be said that about one-third of the parsonages included in the study have storage space, but only in about one-fourth of all parsonages is it adequate.

Many of these parsonages were built before this matter of adequate storage space had received much attention. In those days there was more space given to the nice linens than to the children's toys. Our interests are changing. In many old communities there was more space given to cemeteries than to playgrounds.

We are, however, improving our communities and building playgrounds, and we can also remodel our parsonages.

Heating and lighting

The new central heating plant in the home is replacing the old stoves. From morning till night the stove was alternately a means of worry and of enjoyment. When a house was heated by stoves we dressed in the morning in a cold room. Then somebody always had to "go down and start the fire". A period away from the home in the afternoon and the house cooled off. And the last question asked at night was whether the kindling and coal had been brought in. Some saved time by using kerosene instead of kindling, but occassionally they had to build a new house.

Someone has said that we don't really live in a poorly-heated house, we just "sit around".

We would like to think those former stove days are over, but one parsonage out of five is still heated by stoves. The following table shows the heating systems now in use in parsonages.

Heating Systems in 1118 Parsonages

	Parsonages	*Percentages*
Stoves	249	22.3%
Furnace in the basement	831	74.3%
Furnace on the first floor	38	3.4%
	1118	100.0%

Two-thirds of those using stoves say they are inadequate.

A rural pastor in Oklahoma writes, "Outdoors the temperature is 8 degrees above. The temperature inside is 47 degrees with the stoves going full blast."

This young man is soon planning to take his bride into this parsonage. He says, "The house leaks badly;" also, "The house is settling so the wind comes in in many places." His closing sentence is "Would appreciate any suggestions soon."

Fortunately the churches do not need to wait on public utilities coming to town to install a central heating plant in the parsonage. It may have been difficult to buy furnaces during the war years, but now we would hope to look forward to 249 furnaces being installed in the parsonages shown in the table above.

The central heating plants are rapidly being improved. We found a furnace in a Congregational parsonage in the lumbering district of Oregon which used saw dust as fuel. An automatic coal stoker run by a small electric motor controlled by a thermostat saves "tending the furnace". The coal is

shovelled into the stoker once a day. The thermostat can be controlled by a clock which shuts down the heat at night and starts it again in the morning at five o'clock so the house will be comfortable by six. The extra cost of the coal stoker is saved by its use of a cheaper coal.

Many of the new furnaces are heated by oil. They are fed automatically and there are no ashes to carry out. The table below shows the types of furnaces used in 919 parsonages and the estimate of the owner as to their adequacy.

Types and Adequacy of Furnaces in 919 Parsonages

	Parsonages	*Percentage*	*The adequacy of each*
Hand-fired furnace	542	58.9%	45.6%
Coal stoker	112	12.2%	80.4%
Oil heat supply	199	21.7%	60.3%
Automatic gas furnace	66	7.2%	75.8%
	919	100.0%	

Four out of five who had a coal stoker said it was adequate. The oil heater is more convenient. The gas heaters are adequate in the natural gas areas of the country.

In some cases where there is a good central heating plant the houses are not comfortably warm in the coldest weather. This is due to insufficient radiation, that is, the radiators are too small. The plumber who installed them may have miscalculated the radiation needed, or more likely, the church trustees were trying to save a little expense. This information was available for 1102 parsonages. The question was asked as to whether there was sufficient radiation to keep the house at 70 degrees Fahrenheit. One-fourth of the parsonages, 277 or 25.1%, said they did not have sufficient radiation. This condition is easily remedied by putting more coils on the radiators, by improved circulation, or by the use of a larger furnace.

In 7.5 per cent of the parsonages the heating expenses are paid by the church instead of by the pastor.

One method widely practiced in the northern states to save fuel and to keep the house more comfortable is the use of storm windows or storm sash. Two-thirds of all the parsonages (63.6%) had them. A pastor who expects to stay for five years in one parish could save enough on fuel to pay for the storm windows. While there his family would be much more comfortable. According to one authority storm windows save 11 per cent of the heat loss.

In addition to storm windows, many parsonages have installed weather-stripping. The average window has a crack of 1/16 inch between the sash and frame. The Good Housekeeping Building Forum estimates that during an average winter day a window will admit 100 cubic feet of cold air per hour.

Weatherstripping and storm windows will stop this. This same Building Forum estimates that the cold which comes in all the windows and all the doors without storm sash and without weatherstripping would be the same as if there were a hole in the wall somewhere one foot square.

Another new method of improving the parsonage is insulation. It is best to include this when a new parsonage is built. After a house is built a "fill insulation" made of rock wool or slag wood or vermiculite is forced in the walls between the joists and studs so that the entire house is surrounded by this porus substance which keeps out the cold in winter and the heat in summer. In houses that have been insulated, the upstairs rooms are as cool in summer as the down stairs. The cost of installation, it is claimed, is saved in five or six years by the use of less winter fuel. Information on this subject was available for 1111 parsonages, and 28.3 per cent of them have been insulated.

The increased use of electricity in recent years has probably done more to improve the standard of living than any other one thing. During the past ten years the use of electricity in farm homes has increased from about 10 per cent to about 60 per cent of the six million farms. The federal rural electrification administration has been largely responsible for this change.

Practically all of the parsonages (94.2%) have electricity. This is an encouraging fact.

Screens

Data which are available for 1134 parsonages show that 12 out of 13 of them are screened. Every parsonage in the South which was included in this study had screens.

Piano

Before the coming of the radio, a piano was considered to be essential in a cultured home. It is not news to most people now that there are unused pianos in some homes. Youth groups and others, however, often gather around the piano in the parsonage, more than in most other homes. In two-thirds of the parsonages (62%) there was a piano. The Evangelical and Reformed and the pastors of the Reformed Church in America had more than any other groups.

The lack of storage space noted elsewhere is noticeable when it comes to caring for the music. The song books and sheet music were piled on top of the piano. In only a third of the homes was there storage space for music.

Record player and cabinet

The world's best music is available nowadays for every home. Concerts, operas, orchestras,—all of the world's greatest musicians are ready to entertain

us and instruct us at any time we choose. All we need to do is to select the record we want and put it on the record player. Music was first among the hobbies or avocations in the families of 69 pastors in Vermont. (From a study made by Miss Ruth Mason and Miss Patricia Reed in 1948 as a part of their course in Housing. The study covered 69 parsonages of 21 denominations.)

There were 283 record players in 1091 parsonages, or 25.9 per cent. Nine out of ten of the pastors said they wanted a record player, but only one out of four had one. This is a barometer of the musical interest and musical appreciation of the pastor's family.

The Protestant Episcopal pastors seem to care more for music than the other groups. They had over twice as many record players as any other denomination.

The lack of storage space seems to be noticeable throughout this survey. Only 60.1 per cent of those who had records had a cabinet in which to store them.

Clothes closets

It has been noted several times in this study that one way to save steps and bring peace of mind to the busy homemaker is to have "a place to put things". We have been led to believe that every bedroom in the house must have a clothes closet. A house without a clothes closet in each bedroom we feel must be very antiquated. It was a little disappointing to find that 347 parsonages out of 1120, or 31 percent, fell in this class of parsonages without a clothes closet in each bedroom. In some cases there was no clothes closet in the entire house. Of those parsonages which had closets in the bedrooms, only two-thirds of them (60.9%) were adequate.

Only one-third of the parsonages (34.6%) had a clothes closet in the front hall. These facts point again to the need for modernizing some of our older parsonages.

Many times a church gives the pastor's wife the flowers which were used on the altar in the Sunday morning service. Each Sunday after a church service many people shake hands with her as well as with her husband and thus try to show their appreciation of her service to the church and the community. It would be a practical idea if somebody, in addition to the flowers and the kind words, would install a full-length mirror on her clothes closet door.

Hardwood floors and electric vacuum cleaners

We have noted previously with great satisfaction that 94.2 per cent of the parsonages included in this survey had electricity. It is difficult to explain why only 66.7 per cent of these have an electric vacuum cleaner. For less than fifty cents a month you can buy and run a vacuum cleaner, according to the Consumer's Guide. The price for most vacuum cleaners is between $70 and

$80. One manufacturer states that it costs about 63 cents a year to use one, depending upon the local rates for electricity. The principle benefit of a cleaner is in the thoroughness with which it does a cleaner job and in the reduced effort it takes to perform it. The average pastor's wife spends about 16 hours a week on the routine care of her rooms, including bedmaking, and she needs whatever labor-saving equipment is available.

Out of the 368 which do not have vacuum cleaners, 360 say their parsonage is "inadequate" in this respect. In other words, they are not satisfied with the situation.

Closely related to this is the fact that only 55.8 per cent have hard wood floors. This condition would be better if those who do not have vacuum cleaners were the ones who had the hard wood floors. But this is not the case. In 84 per cent of the Reformed Church parsonages, vacuum cleaners are found and most of these parsonages also have hard wood floors. The same is true of the Episcopalians and the Evangelical and Reformed. It is not easy to explain why two parsonages out of three in some denominations do not have these necessary facilities. It may depend upon the salary received, and also upon the length of tenure of the ministers. Houses having large areas of uncarpeted floors might be equipped with an electric floor waxer.

Telephone

The telephone seems to be a necessity in the parsonage. Nine out of ten (91.9%) have a telephone. It is hard to understand how one pastor out of every ten gets along without one. One Reformed pastor in New York State says he is on a party line with sixteen families on the one line.

Radio

Eight pastors out of ten (83%) have a radio. There are more radios in the South than in the North. One of the southern denominations runs as high as 99 per cent, another 94 per cent. One of the northern groups has only 52 per cent of its parsonages with radios.

Floor lamps

An indication of the reading habits of a family is shown by its floor lamps. Parsonage households are reading families. Three out of four of the parsonages were equipped with floor lamps. Most floor lamps give both direct and indirect light. Often the light is softened by the use of a diffusing bowl. These portable lamps, with diffusing bowls for the living room and for the pastor's study and the indirect ceiling fixture for the kitchen and dining room protects the eyes and nerves and adds beauty to the parsonage.

Fireplace

The symbol of family unity and hospitality is the fireplace. It welds together the family circle and gives out cheer and warmth to visitors. As we build the fire in the fireplace and the children gather around it, the spirit of family unity takes on a new brightness. In the Vermont survey, out of 69 parsonage families, a fireplace was placed first on the list of things desired.

In 1123 cases in our study only one parsonage out of five had a fireplace. When we think of hospitality and friendliness we are apt to think of southern homes. Three out of every four southern parsonages had a fireplace. In some of the northern groups there was only one fireplace in every twelve parsonages. Many churches have a "Fireside Forum" or a "Fireside Club" which meets at the pastor's home.

Number of stories in parsonages

If we saw six typical parsonages in a row, one would be one-story, the next one would be a story and a half, then there would be three of two stories, and the sixth one would be two and one-half stories. This can be shown in a table.

Floors in the Parsonages Studied

Height of Parsonage	*Percentage*	*Adequacy of Height*
1 story	13.7%	38%
1½ stories	14.5%	49%
2 stories	56.2%	60%
2½ stories	15.6%	70%

We read in the new books on house planning many reasons why people should live on a single floor. The climbing of steps we are told is hard on the heart. The mother's strength is worn out running up and down stairs. The 1171 parsonage families apparently hadn't read these books or had never lived in a one story house. We asked each family concerning the adequacy of the house in which it lived as to height or stories or floors. Their answers are shown in the table above. You will note they prefer the two stories to the one story. Two-story houses are less expensive to build and easier to heat than the same amount of space on one floor. The pastors are more interested in economy than in saving the climbing of stairs.

The above table upsets the plans of modern architects. These parsonages were probably built two stories instead of one to save expense,—less roof and less foundation,—rather than to save the health and strength of the homemaker.

In addition to the floors or stories shown above, 84 per cent of the parsonages had a basement.

In a study made of 69 parsonages in Vermont by the Department of Home Economics, practically the same results were obtained as from 1171 parsonages in this study. In Vermont 67.7 per cent of the pastors said they preferred a two-story house and 32.3 per cent preferred one story. In the Vermont study the half stories were not included.

Rooms in the parsonage

Of the three rooms, kitchen, dining room and living room, those who lived in the 1171 parsonages thought the living room was the most adequate and the kitchen the most inadequate. This suggests at least where the most improvements are needed.

As was noted previously, one-fourth of the living rooms were said to be unsuitable for church gatherings.

As to bed rooms, one parsonage out of four (23%) had four bed rooms. Two out of three (66%) had three bed rooms. The rest had two. Some complained that their parsonage was too large. They said they would prefer fewer rooms to heat but more conveniences.

Forty per cent of the parsonages had a guest room. This was probably one of the bed rooms mentioned above, not used by the family. Ministers' families have many guests.

The following table lists the rooms.

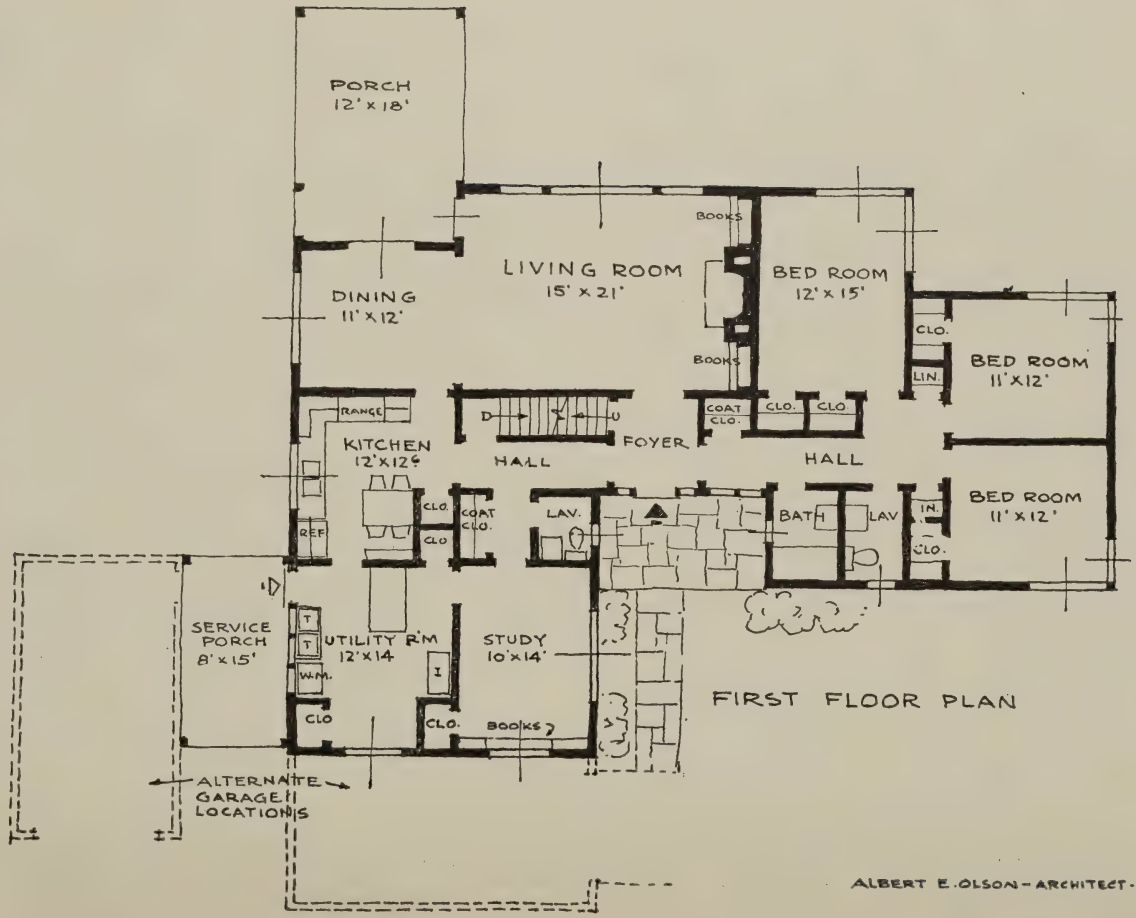
Number of Rooms in 1171 Parsonages

Four bed rooms	23%
Three bed rooms	66%
Two bed rooms	11%
A room for guests	40%
Play room for children	18%
Attic storage space	52%
Others	19%

It is interesting to note that over twice as many parsonages had a room for guests as had a play room for their children.

One might ask what the families did who had guests and no guest room. In 52 per cent of the parsonages there was a divan or studio couch which could be made into a bed.

There seemed to be nothing in the entire study on which there was more unanimous agreement than the need of a play room for children. The 18 per cent who had play rooms were almost unanimously in favor of them. Eighty per cent of those who had them said they were "adequate". Those that did not have them were as unanimous in saying that they needed them. Ninety-two per cent of the families without a play room said their situation was "inade-


PORCH
12'x18'
DINING
11'x12'
LIVING ROOM
15'x21'
BOOKS
BOOKS
BED ROOM
12'x15'
CLO.
LIN.
BED ROOM
11'x12'
RANGE
KITCHEN
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U
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CLO.
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PORCH
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STUDY
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CLO
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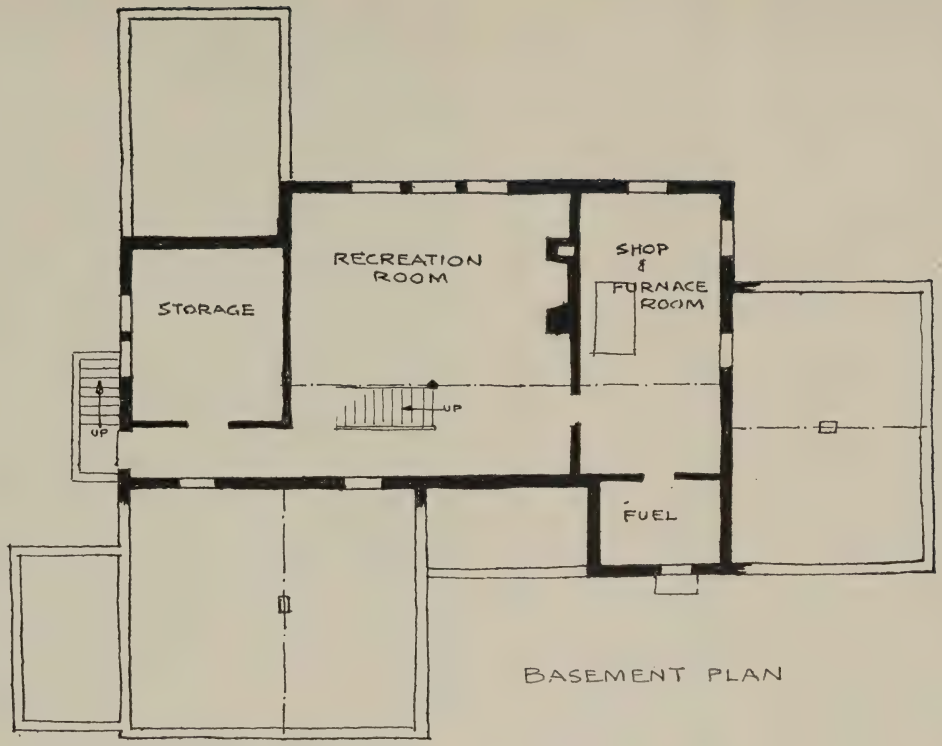
GARAGE
LOCATIONS
FIRST FLOOR PLAN
ALBERT E. OLSON - ARCHITECT - N.Y., N.Y.



The writer undertook to bring together the suggestions from 1171 parsonage families and put them into one house plan. Mr. Albert E. Olson, a noted architect of 140 Nassau Street, New York City, took these suggestions and developed the above plans. A local architect may adapt these plans to local conditions. Churches, where no architect is available, may arrange to secure them and specifications from Mr. Olson.

quate". A utility room next to the kitchen could be used as a play room for the children and also as a laundry.

Porches

Most parsonages have a "living" porch which is called the "front porch", and a "work" porch usually called the "back porch". There were more front porches than back porches found among the 1171 parsonages. The ratio was 90 to 53 in favor of the front porches. This may be due to the greater emphasis upon the appearance of the house than upon convenience. A front porch usually adds to the beauty of a home. It may be that in these parsonages the idea of a "living" porch fills a greater need and a greater appeal than the work porch does.

These porches were probably built when the parsonages were constructed, and in most cases neither screens nor glass have been added since. In most sections of the country, porches must be screened to be enjoyed in the summer and glassed to be enjoyed the rest of the year. One-fourth of them were screened, and less than one-fourth were glassed.

Percentage of Porches With Screens and Glass in 1171 Parsonages

Living porches screened	25.3%
Work porches screened	30.1%
Living porches glassed	14.5%
Work porches glassed	21.8%

In this study, all items were checked as to adequacy. In other words, the pastor and his wife were asked whether a thing was adequate or inadequate. Three out of four families checked their screened porches as "adequate". Three out of four checked their porches without screens as inadequate. Practically the same result was shown with porches that were glassed, except the ratio was 1 to 4 and 4 to 1. In other words the people unmistakably and with enthusiasm prefer porches with screens and glass.

One might ask if this desire is so preponderant and unanimous, why don't they have them.

In this connection it is well to remind ourselves that the pastor is a tenant in the parsonage and pays no rent.

If the house were his, he might quickly make the needed improvements.

If he paid rent, about the time he handed over his second month's rental check he might speak about the porches without screens .

But he is in an embarrassing position to ask for many improvements.

It is interesting to note how the parsonage is improved by stages or in installments. A furnace is installed and then more radiation is needed so the

radiators are enlarged. Electricity is installed and then more electric outlets, circuits, or wall plugs are needed. The heating and lighting part of this study, however, is very encouraging.

The church members who own the parsonage are interested in it. But "What's everybody's business is nobody's business". It is our purpose in this study to call attention to these matters and in many cases to suggest improvements. We believe that most churches are sincerely interested in improving their parsonage.

We have tried to state the various reasons why parsonages should be improved. The wife of a Methodist rural pastor in Nebraska summarized all these points into a few words. She wrote,

> My "reasons" for improving the parsonage are really just one: a minister's home and home life should serve in every possible way to increase his effectiveness in the Christian ministry; anything which makes the housework lighter and the relationships happier should reasonably be expected to work toward this end; the less drudgery work required of the minister's wife, the greater should be her help to him, whether it be in the active work of the church or whether it be in the spiritual and intellectual fellowship experienced by the minister and his wife and the other members of the parsonage family.

The parsonage of the Addisville Reformed Church of Richboro, Penn. was built in 1932. There is a study and laundry room on the first floor as well as kitchen, living room, dining room and large hall. It has four bedrooms and bath upstairs. The parsonage has all modern equipment.

VII. HOME GROUNDS

The condition of the parsonage yard was a part of this study. It is of interest to the pastor's family, to the members of his church, and to all who pass by. We can imagine how everyone in the community would talk if the parsonage lawn were left to grow up to weeds. We can also imagine how proudly even the non-members would point out to visitors a well-landscaped parsonage yard. Attractive parsonage grounds are an example or demonstration to the entire community. We have included here a few of the factors which improve the home grounds of the parsonage.

Open lawn in front of the house

A house should be landscaped like a picture is framed. We do not put the picture framing in front of the picture but around the sides. Likewise we should have an open lawn in front of the house with the trees and shrubs at the sides and in the rear.

Of 1140 parsonages, 90 per cent had an open lawn of this kind in front of the house. Those who had such an open lawn checked 6 to 1 that it was "adequate". Those who did not have an open lawn in front of their house checked 4 to 1 that they were dissatisfied with their arrangement.

Years ago no doubt somebody planted that front lawn with trees which are now so large they hide the house. Someone who knew little about landscaping planted a lilac hedge along the front of the lot. In the "picket-fence days", one was built in front of the parsonage.

One time a pastor in Southern Indiana cut down one of those huge trees that shut out the light in front of his house, and the elderly church officials felt they exercised great restraint in not asking for his resignation.

Shade trees at rear and side

Four out of every five of the parsonages had shade trees at the rear and side of the parsonage lot. This is where they belong.

The County Agent in most states will arrange for a landscape architect to come from the State College of Agriculture and make out a complete planting plan for the parsonage grounds. Bulletins on landscaping are available from the same sources.

Shrubs around the foundation

We noted previously that 85 per cent of the 1171 parsonages had basements. These basements probably all have half windows. Basements need to be high enough to let in light and air. If the house is high enough to make the basement useful, it is too high to look well without shrubbery. The house

then appears to have too much foundation. It appears to be sitting too high in the air. This is one reason why most landscape architects recommend planting shrubbery around the foundation if the foundation walls are four feet or more above ground. Seventy-three per cent of the parsonages had this.

These must be low-growing shrubs and must not be planted too close to the house lest they keep it damp, nor should they be planted in front of the basement windows lest they keep out the light.

Flowers

Much could be written on the enjoyment which flowers bring to these parsonages. They are not only enjoyed by the family but by all who pass by.

Seventy-one per cent of the parsonages had perennial flowers and 72 per cent had flower beds for annuals.

The Evangelical and Reformed pastors, probably because of their longer pastorates or their German background, surpassed all others with their flowers. The parsonages in the South have the fewest flowers.

The house well-painted

The importance of keeping the parsonage well-painted is known to most church trustees. Paint preserves the building. It is economical to keep it well-painted because when the paint wears off the expense for the next painting is much greater. A well-painted parsonage gives a better appearance. It looks as though the church people were proud of it. Ordinarily a house should be painted at least every five years.

It was disappointing to find that two parsonages out of five included in this study needed painting.

Those 674 parsonages which were well painted were checked 13 to 1 as being "adequate". In other words, the pastor and his family recognized the value of the painting. The 440 parsonages which were not well painted were checked 10 to 1 as being inadequate. The lack of paint was no secret.

A power lawn mower

A busy pastor needs all the time-saving equipment that can be had. Laymen who have few contacts with their pastor except on Sunday morning do not realize his crowded weekly schedule. And these are the ones who would be the first to criticise him if his lawn were not kept mowed. There may be an occasional easy-going pastor without any planned program who seems to go about aimlessly from one job to another, but he is the exception. Most pastors are busy men, often crowded or over-burdened with work. Most pastors care for their lawn themselves. Some of them are finding a lawn mower run by a gasoline motor a great time saver. One pastor out of 11 in this study had a power lawn mower.

Old dilapidated buildings removed from parsonage grounds

Thirty years ago the parsonage lot had on it a stable with a hay mow, a buggy shed, and a small granary. There were also other unsightly buildings and old fences scattered around. The horse has now been crowded off the road by the automobile, but no one removed the old stable. On 233 parsonage lots out of 1067, or in 22 per cent of the cases, the old dilapidated buildings have not yet been removed from the parsonage lot.

A pastor of the Church of the Nazarene found several old dilapidated buildings on the lot when he moved into his parsonage in Idaho. He asked to be allowed to remove them but his members would not give their consent. The old buildings, no doubt, represented sacrificial gifts in labor and money of bygone days which the older members cherished. They kept the buildings to remind themselves of their former sacrifices.

It sounds better to say that in 4 cases out of 5 the old buildings have been removed and a garden or flowers or fruit trees have been planted in their place. Beauty has taken the place of ugliness. The old has given way to the new. But we must not forget the 233 parsonages with the old unsightly buildings still on the premises.

Presbyterian (U.S.A.), Alpine, Tennessee.

VIII. RECREATIONAL FACILITIES

We noted in a previous paragraph that in only 18 per cent of the parsonages was there a play room for the children. There were over twice as many guest rooms as playrooms in the 1171 parsonages. We also noted above that even though there was no playroom, that in only 41.1 per cent of the parsonages was there storage space for the children's toys. This may have raised the question as to a lack of interest in play in the average parsonage home. If someone were inclined to be overcritical he might accuse the pastor and his wife of being so busy with other people's children, they did not have time to provide for their own. We now come in our study to other recreational facilities.

Number of parsonages having recreational equipment

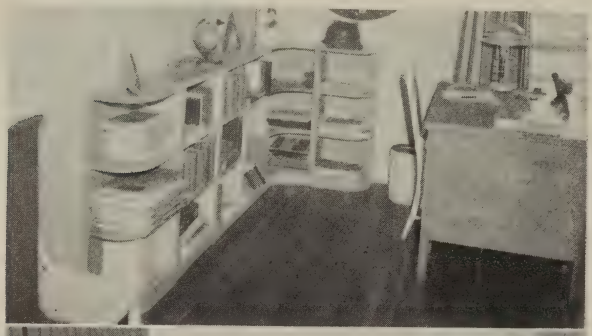
Recreational Facilities Found at 1171 Parsonages

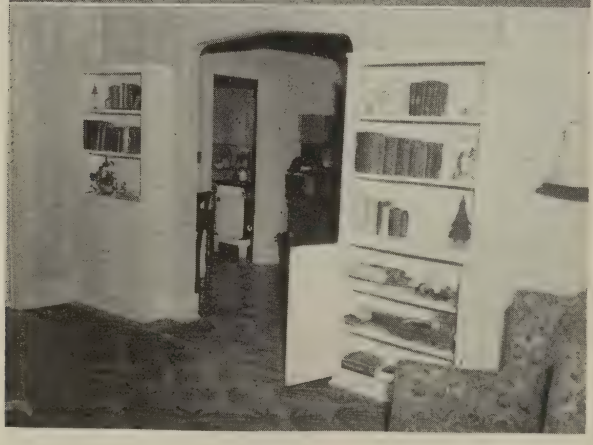
Facilities	*Percentage of Parsonages*
Lawn large enough for socials	66%
Lawn electrically lighted for evening socials	33%
Croquet and equipment	25%
Sandbox for the pastor's children	24%
Ping pong equipment	21%
Swings for the pastor's children	19%
Lawn furniture	18%
Out-of-doors fireplace	14%
Game room for invited groups	12%
Horseshoes or quoits	11%
See-saw for the pastor's children	4%
Tennis court	2%
Slide for the pastor's children	2%

Before trying to analyze this table, we wish to commend those pastors who have provided the equipment shown here. Regardless of their limitations of time or money or space, they have somehow found a way.

Some might guess that the pastor's children were too old for slides and see-saws, and that was the reason they are not found. But tennis and quoits are for older children and they are also absent from most parsonages.

As to the cost of these various types of equipment, we believe this was not a hindrance. Much of it can be "home-made".





In one-third of the parsonages there was storage space for music. The upper picture shows home-made storage shelves. In one-third of the parsonages there was storage place for children's toys. The shelves in the center picture were made from three apple crates. The lower cupboards and shelves provide space for toys and games. (Photo from South Dakota Ext. Service.)

Even if there are no children in the pastor's family, many children of other people come to the parsonage during the year.

A recreation room in the basement

Many rural pastors occasionally invite a group of boys or young people to the parsonage for an evening. Recreation is usually a part of such an evening. One Methodist pastor in Iowa said, "I often wish for a recreation room in the basement of the parsonage. I would like it as large as possible, and with an outside entrance. A fireplace would add to its usefulness."

Twelve per cent of the parsonages have a game room for invited groups. Some of the newer parsonages include a recreation room in the basement as shown here. Pastors find this a successful method of working with boys. (Photograph from Rheem.)

Another Iowa Methodist pastor said he thought "All parsonages should have a basement recreation room with an outside entrance, for the use of young people."

But a New Jersey Methodist said he "had no room large enough in the parsonage to accommodate a young people's group, Thank Goodness".

A new parsonage, just completed in Ohio by the Church of the Brethren has a social room in the basement 13'6" by 32' with fireplace, toilet facilities, and outside entrance.

Someone might try to explain this lack of recreational facilities by the differing religious beliefs regarding play held by the various denominations. That conclusion is not supported by the facts. The thirteen different recreational facilities were all grouped together, and were listed according to denominations. The Southern Presbyterians stood highest, the Reformed Church in America came second, and the Evangelical and Reformed came next. The Congregational Christian Church, which is one of our most progressive groups, came last.

There is an old saying that "The shoemaker's children must go barefoot." This study of recreational facilities at the pastor's home was included for the purpose of helping to make the parsonage an ideal home and the pastor's family one of the happiest families in the community.

Play equipment for the pastor's children

We have emphasized here recreational equipment for the pastor's children and their playmates. Often this is also used for invited groups. There is no thought here that the pastor's yard or equipment should resemble a public playground nor that his basement should be a social room for the entire community. Privacy is as important for the pastor's family as for anyone else. But when groups are invited to the parsonage, recreational equipment is very necessary. Our emphasis here has been upon play equipment for the pastor's family first, and then for the use of invited groups.

The wife of a rural pastor of a Reformed Church in New Jersey emphasized the need for a play room for her children:

> The play room is invaluable in the parsonage. The children have a place to play and a place to keep their toys. This enables the minister's wife to keep the other rooms tidy and in good order at all times. When guests arrive, accompanied by children, the children congregate in the play room while their elders have the opportunity of a real visit in the living room. In our first parsonage we had no play room. The result was that I chased toys all day long and the house was really never in order. In our present parsonage we have a playroom and things are much easier, both for the children and for me.

IX. THE GARAGE FOR THE PASTOR'S CAR

The minister, like the doctor, must have a car. His travel is most necessary. During the war years the government recognized this need and allowed him priority in buying gasoline. His is an important task.

Nine out of ten (91.4%) of the parsonages included in this study about which we have information have a garage. One-third of those who expressed themselves about the adequacy of their garages said they were unsatisfactory. One rural pastor in Minnesota says "his garage is just a converted barn and he can't get all of the car into it". Half of the garages (50.1%) are electrically lighted and nearly half (46.4%) have a concrete floor.

Quite often, in 29.7 per cent of the cases, one-half of the garage contains a work bench and tools.

Pastors use a lot of gasoline and oil during the year. They can save money by buying their fuel in bulk. One-fourth of them (25.7%) have facilities for this.

In many of the new parsonages (11.3%) the garage is attached to the house. Those who have this arrangement answer 10 to 1 that it is satisfactory. It is more necessary in states in the extreme North. A Baptist pastor in Connecticut writes, "Every parsonage should have a heated garage for easy starting of the car on hurry calls."

Another Baptist pastor in Massachusetts writes, "This is a six-room bungalow with a fine cellar with the car in the end toward the street. It is a fine arrangement, as the car starts excellently, being warm, and the ice always melts off." This man serves three rural churches, one five miles and another seven miles distant.

The table below summarizes the above facts.

Garage for the Pastor's Car

	Percentage
Those having a garage	91.4%
Garage electrically lighted	50.1%
Has a concrete floor	46.4%
½ garage has workbench and tools	29.7%
Bulk fuel storage	25.7%
Garage is attached to the house	11.3%

We do not mean to repeat what has been said before but our objective is to help improve the pastor's equipment rather than to seem to criticise what he does not have or does not do.

X. HOME PRODUCE

Rural ministers have been greatly interested in getting their members to increase the production of food for a hungry world. They have preached about the "stewardship of the soil". They are conscious of the great contribution rural people are making by feeding the world. They have emphasized a "live-at-home program" according to the recommendations of our State Colleges of Agriculture.

The parsonage garden

Eighty-two per cent of these pastors have a garden for family use. This study showed there were 932 family gardens at 1136 parsonages.

Some denominations are more rural than others. Farmers make up a larger proportion of their constituency. They are more keenly interested in a land policy for the Church. It is possible their attitude toward the land and toward agriculture in general may show itself even in their family garden.

The table below shows the percentage of the rural pastors of each denomination in this study who had a garden for family use.

Pastors With Family Gardens, Classified by Denominations

Reformed Church in America	96%
Church of the Brethren	95%
Southern Baptist	91%
Evangelical and Reformed	86%
Evangelical United Brethren	85%
Methodist	82%
Northern Presbyterian (U. S. A.)	81%
Northern Baptist	78%
Congregational Christian	75%
Southern Presbyterian (U. S.)	72%
Church of the Nazarene	68%
Protestant Episcopal	61%
Average for 1136 pastors	82%

The facts noted above apply to a garden for family use only. Fifty-eight pastors, or 5.5%, cultivate a larger garden and use it for supplementing their income. There is no indication here that such a practice hinders their church work.

There are power cultivators available now which cut down the time needed in some of these larger gardens. Twenty-four pastors have these power cultivators. By using them these pastors are making use of improved practices in the same way their more progressive farmers are doing.

Forty-eight pastors have a cold frame or hot bed where they start their own plants and whereby they grow vegetables earlier and later than their neighbors.

The size of the vegetable garden at 876 parsonages is shown in the table below.

Size of 876 Vegetable Gardens

	Parsonages	*Percentage*
1000 sq. ft. or less	215	24.5%
1001 sq. ft. to 5,000 sq. ft.	407	46.6%
5001 sq. ft. to 10,000 sq. ft.	90	10.3%
¼ acre to 1 acre	161	18.3%
2 acres	3	.3%
	876	100.0%

Whatever the actual gains are from these "garden practices", the pastors establish another bond through them with their rural people.

An example of this came from a rural pastor in New Jersey. He had been unable to approach one of the men in his community on the subject of religion. The man simply refused to discuss it. One day the pastor went to the man's home and talked gardening. The two men found they had many things in common. They have since exchanged plants. A fine friendship has grown with their two gardens.

Some pastors who do not have a garden feel that gardening is the wrong use of another pastor's time. Some even claim it is not necessary for a minister to have a garden, because if he does not have one his members will give him vegetables. If, as the pastor teaches, it is better to give than to receive, he will want to have vegetables to give to some of his neighbors.

The orchard

One out of 6 (17.2%) of the rural pastors have an orchard for family use. These vary greatly in the number of trees. A good report comes from a Presbyterian pastor in Mississippi who has eleven trees,—6 apple, 2 pecan and 3 peach trees. He also has a strawberry bed, a good garden, poultry and pigs.

It is interesting to note that 82 per cent of the pastors had a garden and only 17 per cent had an orchard. A garden is grown in a few months but it takes ten years for an orchard to develop. Most pastors do not expect to stay in the same parish until the trees bear fruit. Ministers find it hard to wait for slow-growing plants to bear fruit.

The Chinese have a proverb which says, "If you are planning for one year, raise cabbages; if for 10 years, raise fruit trees; if for a hundred years, raise men."

Spraying fruit trees is more necessary now than formerly which may account for the small number of orchards. Hand sprayers are often used. If a pastor were interested in an orchard his farmer neighbors would probably be glad to keep it sprayed.

Only six pastors had an orchard that brought in any supplementary income.

Twice as many parsonage lots (36.8%) had small fruits and roots as had fruit trees. These begin producing in one to three years. Also they can be grown in a smaller area.

Half of the 1171 pastors included in this study were reared on a farm. Many of them raise their own poultry. (U.S.D.A. photograph.)

Poultry and bees

It is not our purpose to suggest that a rural pastor should have poultry or bees or small animals for meat. In some towns he would not be allowed to have them. This depends largely on the available space on the parsonage lot. If the pastor has room and would enjoy the work as recreation, there is no reason why he should not have them. The time he gives to them would not interfere with his study or his pastoral work.

Those interested in poultry raising claim that a small flock provides their table with fresh eggs each day and also provides meat for the family during the long broiler season of the summer and the autumn culling season. Caring for the flock takes only about 20 minutes a day and provides a little healthful recreation. Over half of the men raising poultry had modern poultry houses.

One pastor out of 7 (14.3%) in this study had poultry for family use. The new improved laying batteries make poultry raising possible in a very limited space. This is one way to practice the "live-at-home program". Eggs are a necessary part of the family diet.

Only 23 of the pastors used poultry raising as a means of supplementing their family income.

Twenty-seven pastors have bees. Honey is an energy-building food for children. These men probably thought of bee-keeping as their hobby, but bees have additional values in orchards.

Some ministers like to raise little chicks for a hobby. This man in Newberg County, S. C. made this hover himself. (U.S.D.A. Photograph by Forsythe.)

Milk

Another very essential item in the family diet is milk. The majority of pastors get their milk supply from a regular commercial milk delivery. In the smaller places they are apt to buy it from a neighbor. Forty-one pastors have their own cow and 13 own a milk goat. The table below indicates the way that 1010 pastors get their milk supply.

Milk Supply of 1010 Pastors

	Number	*Percentage*
Commercial milk delivery	605	58.9%
Milk purchased from a neighbor	149	15.4%
Milk from cow owned by pastor	41	4.3%
Milk from goat owned by pastor	13	1.4%
From store and miscellaneous sources	202	20.0%
	1010	100.0%

One reason why so few pastors owned a milk cow was probably because the evening milking period interferes with some of their church services. A cow is more desirable in a family where there are older boys to help with the chores.

It was interesting to note that 29 per cent of the pastors of the Church of the Brethren owned a milk cow. This is seven times the average for all groups. This denomination gives much attention to adapting its whole program to the needs of its farmer members. Some successful rural pastors feel that more cows should be found at parsonages than the above table indicates.

Meat

As a rule, pastors get their meat from the public market. This is true with 65.6 per cent of them. But in the more rural areas many get it from their farmer neighbors. One out of eight pastors raise their own meat,—pigs, beef, rabbits or chickens.

Number of pastors who raise home produce

The table below summarizes the number of pastors out of a total of 1171 who raise their home prdouce. The percentages in the second column are computed on the number from whom such information was available.

The Pastors Who Raise Their Home Produce

Home produce	*Number of pastors*	*Percentage of all pastors*
Vegetable garden	932	82.0%
Small fruits and roots	403	36.8%
Orchard	190	17.2%
Poultry	157	14.3%
Meat—beef, pork	127	12.9%
Milk cow	41	4.3%
Bees	27	2.5%
Milk goat	13	1.4%

Reasons for raising home produce

The reasons given for the pastors raising some of their home produce vary greatly and represent the experience of many men.

It supplements the pastor's living and therefore indirectly supplements the church budget. In some sections of the country it makes it possible financially for the pastor to live among his people. One Iowa pastor said,

> "Most parsonage gardens are only half large enough. Some day I hope I may get sent to a country church with a large garden where I could demonstrate that a family could be almost self-supporting with a big garden and chickens. I once lived in England and saw the advantage of a good garden and what it could do."

It provides *fresh* vegetables, fruit, eggs, meat, and milk for the pastor's table.

It provides a healthful out-of-doors hobby for some. It should be explained that rural pastors who were reared in the city may not enjoy this type of a hobby. They might select golf instead.

On the other hand, men who have large rural parishes and much travel may have little time for raising their home produce. A Baptist minister in Maine writes, "I am the only minister in an area of 40 square miles. I have a community of a thousand people to serve. This is a poultry, dairy section. The church people are generous. I feel I should not spend the time for raising my produce."

A Presbyterian minister in Missouri, who was reared on a farm, said he would enjoy raising his home produce but "his seven churches leave him no time."

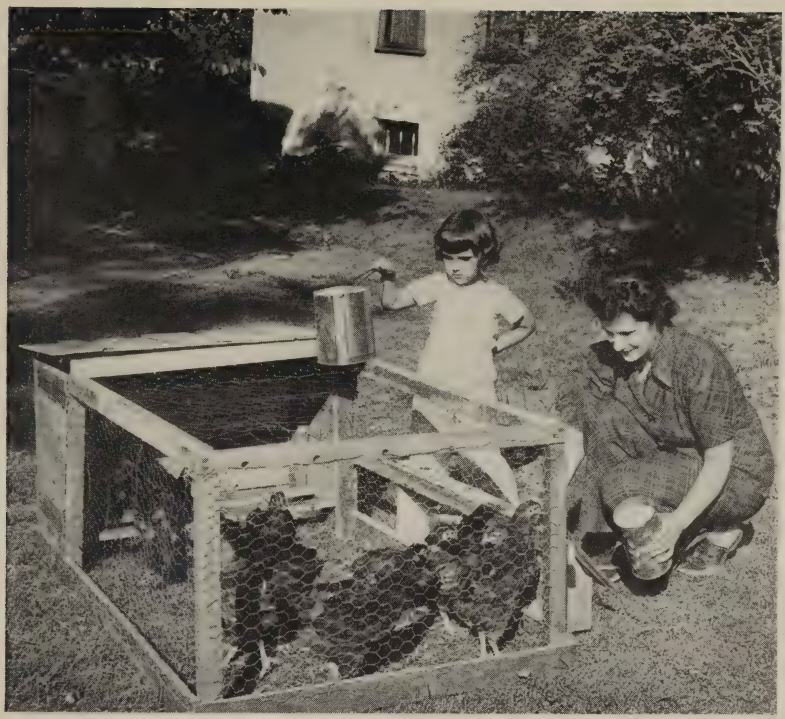
On the other hand, here is a busy Presbyterian minister in Tennessee with a large parish who has a garden, an orchard, small fruits, five colonies of bees, a modern poultry house and a good flock of laying hens. He says "every rural manse should have a poultry house, and a small cow barn."

It gives the pastor a point of contact or understanding with his farmer constituency.

If he becomes interested in rural living, it tends to increase his length of tenure in a parish. An orchard, garden, some berries and a poultry flock at each parsonage would probably make him stay longer to harvest the produce, as well as to bring in the fruits of his pastoral labors.

If a garden or orchard or cow or poultry flock is available, the pastor's children will probably eat more fresh vegetables, fruit and eggs, and drink more milk than if they live out of other people's gardens or out of tin cans.

One important and interesting phase of the raising of home produce at the parsonage is that it provides an opportunity for the pastor and his children to work together. The farmer's children work with their parents on the farm. A merchant's children sometimes can help in their father's place of business.



A small poultry flock provides an interesting project for the pastor's children. Over a million boys and girls in America belong to 4-H clubs where they can enjoy this interesting, creative and remunerative work. (U.S.D.A. photograph by Kuell.)

It is difficult for the pastor's children to help in much of their father's work. A garden or a poultry flock will give them interesting, creative work. Over a million American boys and girls belong to 4-H clubs, and enjoy poultry projects, raise a pig or a calf, or exhibit their vegetables or flowers at the County Fair. The pastor's children should not be deprived of these same opportunities.

The following letter from a rural pastor in Alabama describes how he and his children worked together.

> We began with a garden and chickens. A year later we added a cow and hogs. We soon had six head of cattle and three hogs. We had an income of from forty to fifty dollars a month from our milk.
>
> Then the war took my children. We had to sell the cows. I still have a garden which gives us fresh vegetables and enough to can for winter. I also have ninety chickens and a pig. But the cows with no help took too much time. I had to choose between a dairy and a church. I took the church.
>
> Some of the neighbors have been inspired to raise better gardens, fatten more and better hogs and raise better milk cows because of our experience at the parsonage. In fact, I am now buying milk and butter from a member of my congregation whom I taught to keep dairy cows.

Opinions vary greatly as to the amount of garden, orchard or poultry a minister should have. A farm-reared Baptist minister in South Dakota says, "I believe a rural parsonage should be on a plot of ground containing at least four acres." This man has seven members in his family.

On the other hand, here is a Congregational pastor in Kansas, with four in his family, who has no garden nor any kind of home produce and says he doesn't want to raise any. He also says his living room is not adequate for the use of church groups and he doesn't want it to be so used. He feels it is his private dwelling and he has no responsibility for its use by the church groups. He was reared in the city, and his attitude is quite different on many things from the South Dakota pastor mentioned in the preceding paragraph. It is not our purpose to say which of the two attitudes is better or worse, but merely to describe the cases as they exist.

The differing attitudes are again illustrated by a Congregational pastor in Vermont. His parsonage has all modern equipment. He produces his own vegetables, fruit, milk and meat. He sums up a description of his parsonage with these words:

> Possibly the "distinctive characteristic" of this parsonage is in the method by which it is cared for. The parsonage committee is appointed by the women's organization of the church from their own number. This committee has had careful encouragement to look upon the parsonage as the Home of the Parish, a place that members of the parish are proud of, and visitors and guests from other communities find highly praiseworthy.

Finderne Reformed Church Parsonage.

Some rural pastors not only enjoy their gardens but discover great spiritual truths there. They learn from the works of God as well as from the words of God. One of those men, a rural minister in New Jersey, looking out over his garden wrote the following lines.

In my garden
Asparagus spears poke through the withered stalks of last year's growth,
While the song sparrow sings from his naked perch in the budding maple.
My lawn is suddenly green again,
While the warm sun brings color into the cheeks of my children;
And I say, "Spring is come."

What is Spring?
Is it only part of a blind fate, a cycle of growth and of dying?
Must there be color before the frost returns?
Must there be frost before the color comes again?

I cannot stop my ears from listening
For the answers to the questions of my wondering lips.
I am so fashioned that though there be no ending
To the book of life's way
I must read,
I must read what I can.

The questions I must ask,
Are they not the answers
Of the hidden soul that bids me grow?
Even within me there is Spring and Autumn,
And a voice that bids me stand,
Stand so tall that all the world lies at my feet,
Not mine, not even mine to understand,
But mine to use.
Ah, that's it, mine to use!

Spring,
It's color and its warmth are mine.
The new gladness that follows winter belongs to those
Who will have it.
The songs of the birds, the new growth in field and forest,
The opportunity to live afresh,
Are gifts for me to use.
I find them good,
Wonderfully good.

That is the meaning of my song,
"It is good to be alive."
That is the voice of my prayer:
"I who am dust have felt thy breath O God."
Dust and the breath of God;
It always takes both to make a man.

Ted Rath

Many rural pastors raise their own vegetables and fruit for the entire year. (Photo from Kansas State College of Agriculture.)

XI. THE DANGER OF DEPENDING ON AVERAGES

We have made much use of "averages" in this bulletin. As the reader sees the average conditions in this survey he may feel that the situation is not so bad after all. In fact he may do nothing, hoping that his is an average parsonage. Let us remind ourselves that there is no "average parsonage", and that there are as many parsonages below the average as there are above it. In other words, half the parsonages are poorer than the average. Certainly these need be improved.

Because of space limitations in this bulletin we have not tried to describe parsonages, neither the bad ones nor the good ones. The following letter, an exact quotation from a rural pastor, indicates the situation in some of the "below average" parsonages.

> "Dear Friend:
>
> May I add a word to the questionnaire regarding this parsonage. In the joint living and dining room there is a good stove. Yet of the eight rooms in the house, it heats only two. The rest of the house in winter is unusable insofar as sleeping rooms are concerned. The water for washing comes from a cistern in the cellar. When the hand pump in the kitchen is frozen or otherwise out of order, we have to bring the water up from the cellar by pails. Because snakes are in the well, our supply of drinking water comes by pail from the neighbors, and sometimes I've had to buy drinking water in a five gallon jug. We were not informed of these limitations at the time of our coming here in October, 1946, except we were told there was no bathroom nor any running water. I regret that I am late with this reply. Sickness and other obstacles impeded me.
>
> Yours truly,"

The fact that the parsonage described above is in Maine where the winters are cold does not increase its attractiveness.

Here is another parsonage in New York State. The pastor gets his mail on a "star route". In the kitchen is an old wood stove. The pastor's wife must wash the clothes in the same sink where she washes her dishes. There is one stove to heat the dining room, living room and the four bed rooms. The "living room" must be closed during the winter. The parsonage has neither heat for the winter nor a refrigerator for the summer. There is not a flower or shrub around the parsonage. The pastor's wife, who has three small children, writes of this parsonage, "I hope and pray that we will be the last minister's family that will be compelled to live in this house."

Here is the wife of another pastor. She lives in South Dakota where the winters are severe. The old parsonage is in poor repair. She has no sink, no refrigerator, no closets nor storage space, no washing machine, and no bathroom. All water used in her four room parsonage must be carried a mile. Yet she does not complain. She says she entertains some church group on an aver-

age of once a week. She has a radio, at least, so she can listen to what other people have.

Here is a pastor of a rural church in Ohio who writes, "My wife and I have just counted up the number of parsonages in which we have lived since we were married in 1906, 42 years ago. They number 20, and none of them were modern.

One of the "above-the-average" parsonages.

XII. COOPERATION WITH THE HOME DEMONSTRATION AGENT

In practically all of the three thousand counties in the United States there is a County Home Demonstration Agent whose task is to help in the improvement of the homes in that county. She is a graduate in home economics and has had additional training for her job. Her salary and all her travel expenses are provided by government agencies.

She prefers to work with groups instead of with individuals because her field is large. She prefers to demonstrate her proposed improvements in some home in each neighborhood rather than simply to lecture.

The parsonage is the home in which a large group is already interested. Suppose the women of the church would ask the County Home Demonstration Agent to use the parsonage as a demonstration in home improvement. The agent would probably start with the kitchen. She would conduct at the parsonage what she calls "Kitchen Planning Conferences". The women of the church, the pastor's wife, and the County Home Demonstration Agent would all agree on some needed improvements. Specialists from departments of Home Economics in state colleges could be brought in to help. Gradually these improvements, upon which all had agreed, would be made. The church trustees and the women's society in the church would have enough confidence in such a procedure to help provide the funds.

After the improvement of the kitchen, would come the laundry; the storage spaces, the interior decoration, the recreational facilities and whatever the group decided needed improving. As each new improvement was made, the women of the church would have a new sense of pride in their parsonage.

In view of the fact that this was a demonstration project for the entire group, the other families in the community would be encouraged to make similar improvements. The pastor's wife would not feel that all of this work and expense was for her alone, but rather for the sake of improving all other homes. In other words, the parsonage would not be poor in order to be "no better than other homes", but it would be improved in order thereby to help improve all homes in the community.

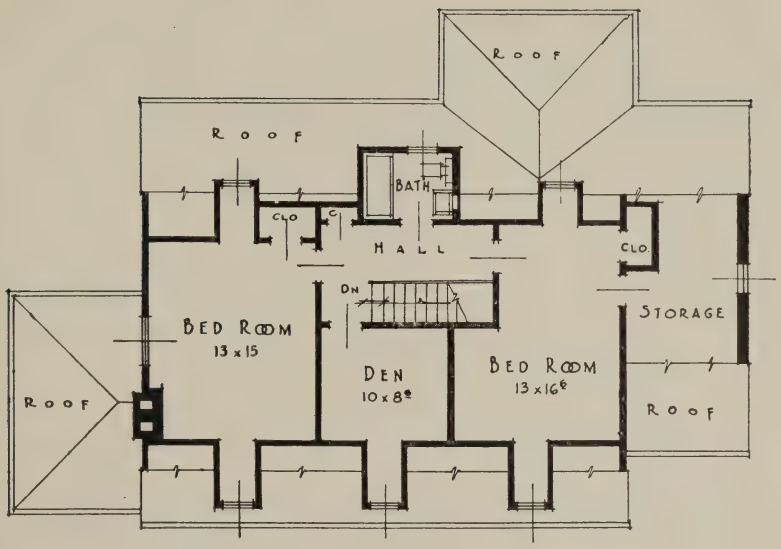
The pastor of a Congregational Church in New Hampshire found the County Home Demonstration Agent most helpful in the improvement of two parsonages. The record of his parsonage was so good that we felt some explanation was needed. His letter follows:

"Dear Sir:

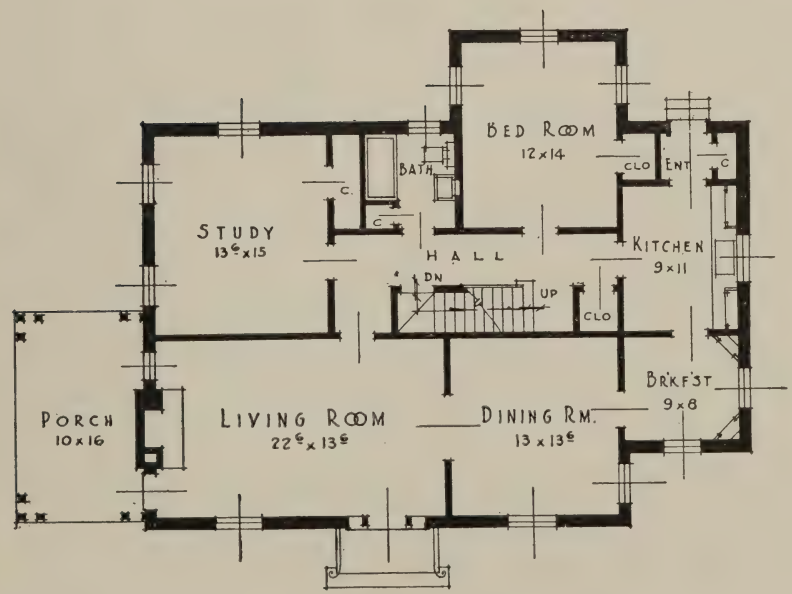
The answers to the enclosed are almost monotonously marked "adequate", and you may wonder why. A year and a half ago the reverse would have been true. We have had made available to us some $3,500 with which to modernize the parsonage. It is a fine old colonial house and has been put into excellent shape.

The matter of the kitchen is one where I have a suggestion for ministers. We brought in the County Home Demonstration Agent to plan a modern kitchen. We also did the same thing in anoher parsonage. The advantage is that she is an impersonal expert, and the church is more inclined to follow what she recommends than the mere wishes of the minister or his wife. This same plan was used with the residence of the Minister of the State Conference."

This photograph and the accompanying floor plans are from the Department of Church Architecture, Baptist S. S. Board, Nashville, Tennessee.



·SECOND · FLOOR · PLAN



· FIRST · FLOOR · PLAN ·

XIII. A MISCELLANEOUS CHECK LIST FOR A PARSONAGE[1]

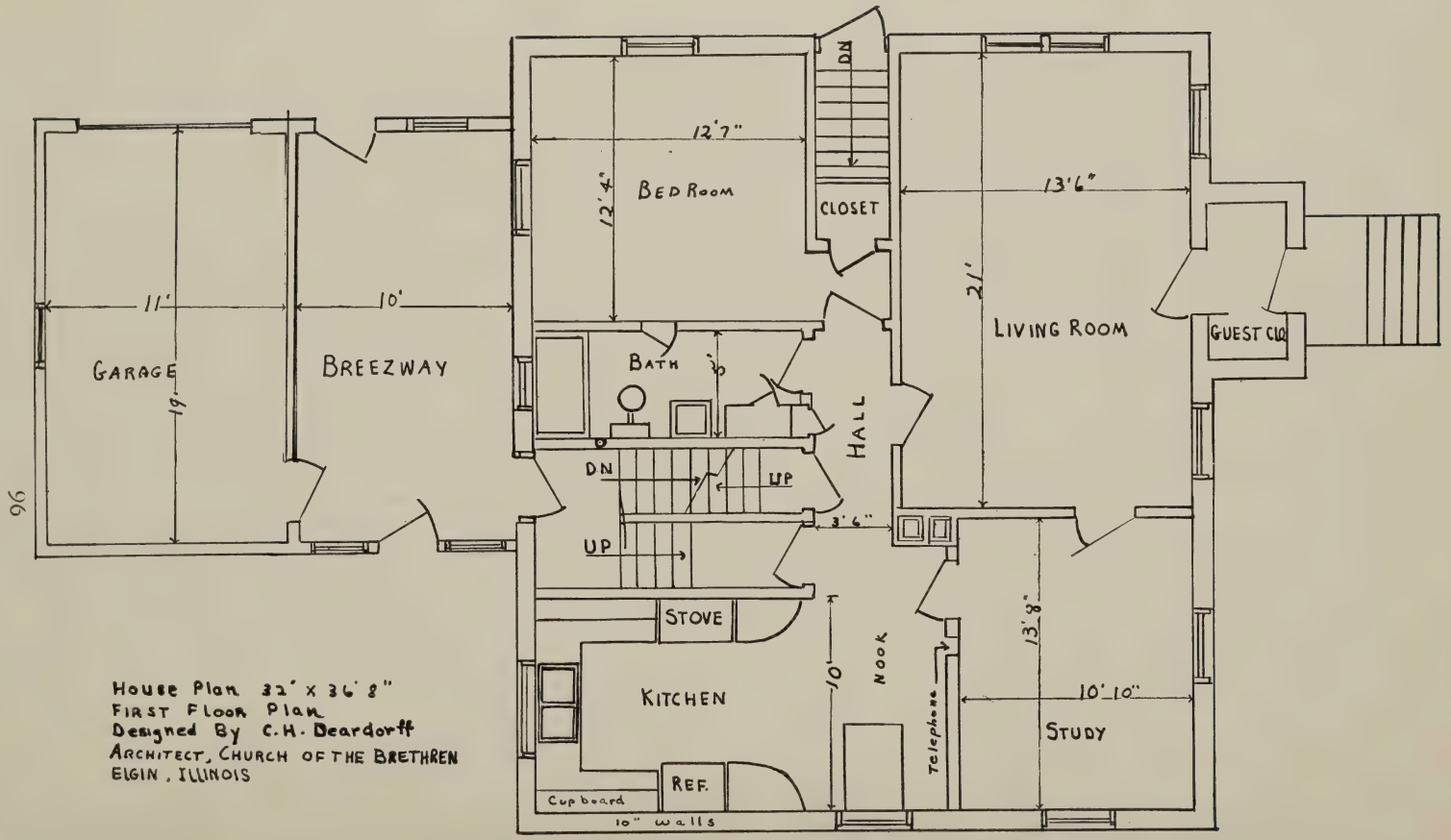
CAN YOU ANSWER AFFIRMATIVELY:

1. Is the living room large enough to accommodate a church group of at least 25 people?
2. Is there a piano and are there enough chairs (including folding chairs) for such sized groups?
3. Is there a wheeled table for use in serving refreshments?
4. Can visitors get into the pastor's study without passing through other rooms?
5. Is there sufficient filing and storage space in the pastor's study so his study table can be kept clear?
6. Is the pastor's study located so that the noises from the kitchen and the children's play will not disturb him at his work?
7. Can he use a telephone in his study without disturbing the family?
8. Does the outline of the house form a rectangle? (Irregular shapes are expensive to build.)
9. Are rooms rectangular rather than square?
10. Have closets been grouped in series to form storage walls? (Conserves space.)
11. If there is more than one flight of stairs, is one built under the other in order to conserve space?
12. Is the plumbing centralized as much as possible?
13. Is the water heater located near the greatest demand for hot water?
14. Have all unnecessary outside entrances been eliminated?
15. Have all entrances overhead protection? (Porch or overhang.)
16. Is there a closet for wraps near the entrance?
17. Are doors grouped and hung so as to permit maximum use of wall space?
18. Where doors are grouped, do they hang so they will not collide when opened?
19. Are doors wide enough to permit entrance into the area with the large equipment or furniture used in the area?
20. Are the stairways about 40" wide?
21. If stairs must turn, do they turn at a right angle using a landing instead of fanshaped steps?
22. Is there provision for at least 6½' head room on the stairs?
23. Is it possible to go to the upstairs bedrooms without going through the living room?
24. Is it impossible to see the bathroom from the foot of the stairs or the living room?
25. Has the possibility of mistaking the stairway door for the bathroom door been eliminated?
26. Can you turn the lights on as you enter a room, hall or stairs and turn them off as you leave?
27. Can you use electric appliances where you need them without using extension cords?
28. Are the convenience outlets up off the floor at least 18 inches?
29. Is the bathroom centrally located so as to minimize the distance to any bedroom?
30. Is it necessary to pass through any bedroom to reach another room or the bath?

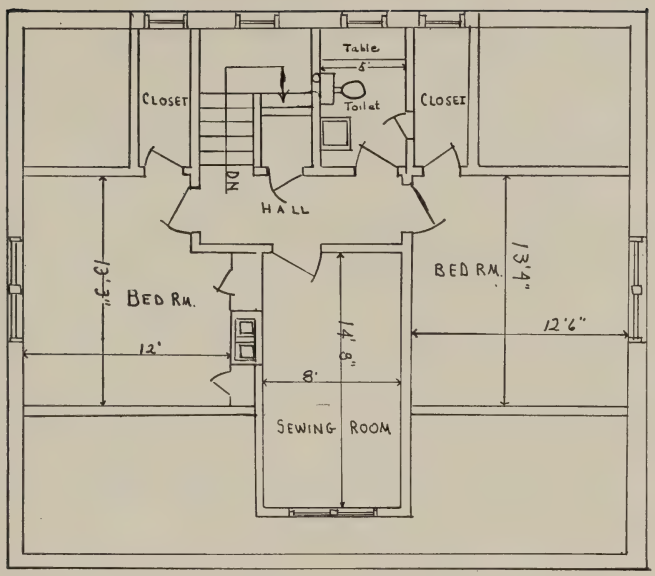
---

[1]Prepared with the help of Miss Lorna J. Gassett, College of Home Economics, University of Tennessee, Knoxville, Tennessee.

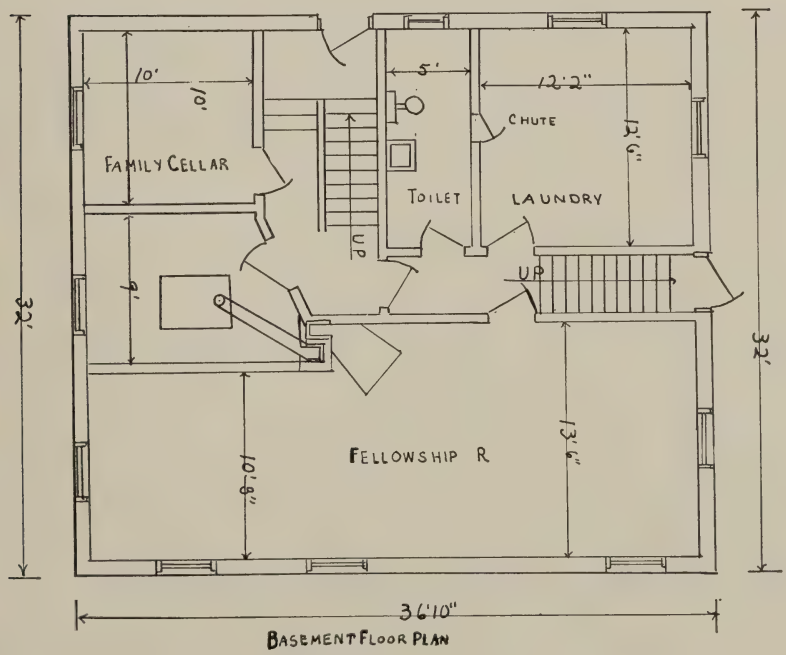
31. If one bath must serve several bedrooms, would it be possible to separate the tub or shower from the commode and lavatory so as to make both units available at one time?
32. Has having the tub under the window been avoided?
33. Does the bathroom door open so as to shield the commode from view?
34. Is storage for towels, etc., provided in or near the bathroom?
35. Does one turn on the light before entering the bathroom (rather than near the lavatory or tub?)
36. If the house has two stories, is there at least a commode and a lavatory on the first floor?
37. Do the bedrooms have cross ventilation?
38. Is it possible to put a bed in such a position so there will not be a draft across it?
39. Will it be possible to move about the bed easily?
40. Is there at least one closet for each bedroom?
41. Is there storage for out-of-season clothing?
42. Is there storage for bed linens near the bedrooms?
43. Are there at least three separate rooms that may be used for sleeping accommodations?
44. Is the house arranged so that it is possible to establish areas for work, for social purposes, for quiet privacy?
45. Is there a centrally located place to store cleaning equipment and supplies on each floor?
46. Do the living rooms have wall spaces and accompanying areas uncut by traffic lines that will permit good functional arrangement of furnishings?
47. Is there a dining space in the kitchen?
48. *From the kitchen*, is there a short path to outdoors? laundry area? dining space? bathroom?
49. Is there an unobstructed view to the drive? to the garage? to the children's play area?
50. Is the arrangement of kitchen equipment convenient?
51. Will traffic cut across a work center?
52. Can the range be set near the dining area?
53. Is there counter space beside the range, the sink, the refrigerator?
54. Is there a place to put a wheeled table? a step stool?
55. Is there a place to store utensils near the place of first use?
56. Is the storage space for commonly used objects within easy reach? (Not higher than 6′ nor lower than 1′ 3″?)
57. Is the laundry area arranged so the task may proceed logically from right to left, i.e., sorting counter, washing machine and tubs or automatic washer, dryer or exit to drying lines?
58. Has provision been made for drying clothes in the house?
59. Is there storage for laundry supplies?
60. Is there sufficient light provided in all work areas?
61. If there is a basement, can it be reached from both the interior and exterior of the house?
62. Is there provision for proper fuel storage?
63. Is there provision for storage of screens and storm windows?



This plan was made from many suggestions from pastors and committees of the Church of the Brethren from all over the country. Several of these parsonages have been erected at a cost as low as $12,000 for a frame building or $14,000 for face brick and block construction.



SECOND FLOOR PLAN



BASEMENT FLOOR PLAN

XIV. STANDARD EQUIPMENT FOR A RURAL PARSONAGE

There is a growing demand for standard equipment in rural parsonages. The wife of a Presbyterian pastor in Pennsylvania sent us "a table of standards" for her Presbytery. It suggests a method for any Presbytery, or Conference, or Diocese, or State Convention, or Classis. Her letter of explanation with the table of standards follows:

> My husband and I have had a deep interest in manses for some time, not only because we live in one, but because we feel that if a minister and his family have a comfortable home with conveniences, not necessarily a luxurious one, he can do better work. And the fact that he knows his parishioners care enough for him to see that he is adequately housed, stimulates him to greater effort.
>
> In our Presbytery several years ago there was set up a Manse Committee which suggested certain conditions that each manse in the Presbytery should meet. Any minister in the Presbytery may ask the Committee to visit his manse and see if it meets these recommendations. If it does not, the Committee will suggest that the church owning the manse make certain alterations or repairs or improvements. Neither the Committee nor the Presbytery has the authority to force the church to comply, but the suggestions it makes are often complied with. I am enclosing a list of these recommendations.

Table of Standards for Care of Manse in Kittanning Presbytery:

The Presbytery of Kittanning, meeting in regular session at the Appleby Manor Memorial Church on April 9, 1946, adopted the following table of standards for the care of manses, and recommended that the Manse Committee of the Presbytery see to their observance and maintenance. It also recommended that a copy of these standards be placed in the hands of the Minister, the Clerk of Session, and the President of the Board of Trustees of each church of the Presbytery, and that it be read at some convenient time in the presence of the congregation, but not later than the next annual congregational meeting.

1. Inspection. The manse should be inspected at least once a year by the trustees, or manse committee of the church, and necessary action promptly taken.
2. Adequate water supply. The manse should be supplied with running water suitable and sufficient for all uses.
3. Adequate sewerage and toilet facilities. There should be a bath and inside toilet.
4. Adequate heat. Provision should be made to keep the entire manse comfortably warm; and there should be protection against drafts.
5. Adequate light. There should be electricity wherever possible, and a sufficient number of outlets.
6. Adequate roofing. Roofing should be inspected at least once a year, and, if necessary, repaired in time to prevent leaks.
7. Adequate telephone service. As the telephone is one of the principal tools of the minister, the service should be as good as conditions in the community will allow.
8. Adequate painting. Paint both preserves and beautifies, and if only in the interests of preservation the church should use it now and then on the manse. But a church should

have due regard for beauty, and should be willing to make changes in the manse not only from a desire to prolong its life and increase its comfort, but for the sake of improving its appearance.

9. Adequate shelter for the minister's car. A minister's car, especially in a rural field, is an indispensable part of his equipment, and the church should provide a garage that is in good condition and conveniently located.

10. Adequate protection for children. If there are small children in the minister's family, and the location of the manse exposes them to undue danger from traffic or other conditions, the church should take measures in behalf of their safety.

11. The minister, on his side, should take an interest in the manse, should exert himself to keep it sound, clean, and beautiful, and above all, should not subject it to any abuse or rough treatment.

12. It should always be remembered that a home reflects character, and that the condition of the manse is no negligible element in the reputation both of the tenant and the owner.

The Church Building Department of the Board of Home Missions of the Congregational and Christian Churches suggests the following standards for churches that are contemplating building or buying a parsonage.

1. The parsonage, if not on the same plot as the church, should be located within easy walking distance.

2. If adjacent to the church, the architectural style should be harmonious with that of the church.

3. The parsonage should be of a quality equal to or slightly better than the average homes in the community around it.

4. The parsonage should have a good yard.

5. The parsonage should have a large living room suitable for committee meetings and small social gatherings. This should be arranged to inconvenience as little as possible the pastor's family. Thus the living room

   A. Should not be connected with the dining room by an open arch;

   B. Should not be a thoroughfare;

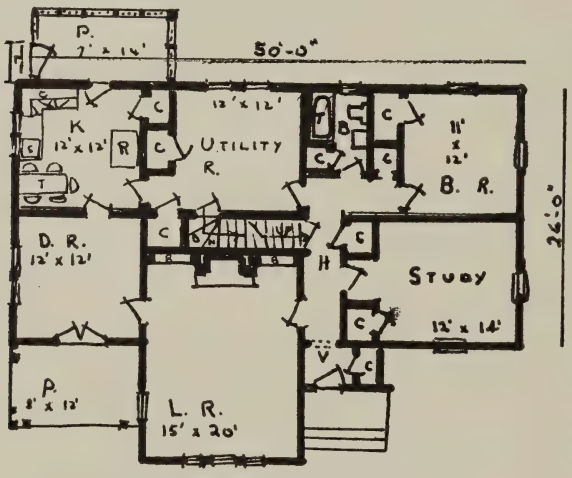
   C. Should not be entered directly from the front door but by a hall preferably so arranged that people can enter the front door and go through the hall to other parts of the house without passing through the living room.

6. The parsonage should have a large hall closet so that wraps of visitors could be accommodated. Also a downstairs lavatory should be provided.

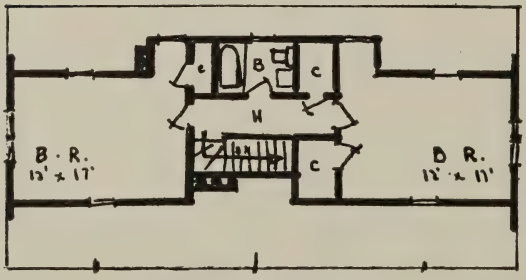
7. There should be a pastor's study ,the accessibility or inaccessibility of which should be determined by the facilities provided in the church building and by community customs, i.e. whether it will be used chiefly for consultations or for studying.

8. There should be suitable space into which the pastor's family may retreat when the pastor is having committee meetings.

9. The parsonage should have at least three bedrooms.



· FIRST FLOOR PLAN ·



· SECOND FLOOR PLAN ·

Ag Ex Extension Service U of Tenn. Knoxville
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The Section of Church Extension of the Division of Home Missions of the Methodist Board of Missions has prepared the following list of Parsonage Standards.

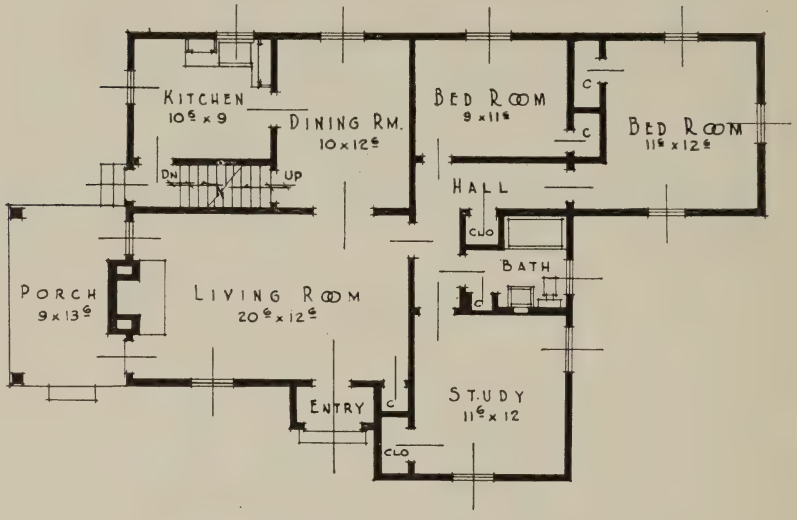
> An adequate and comfortable parsonage home for a pastor and average-sized family should be the goal of every local charge of Methodism. Its standards and appointments should be those of the community in which it is located. It is the responsibility of the local parsonage committee (Discipline Par. 148, Section 5) to take the initiative in providing such a home.
>
> Minimum standards for this parsonage home might well be:
>
> 1. Three bedrooms and one completely equipped inside bathroom. The bedrooms might contain complete beds, springs and mattresses with mattress covers.
> 2. A living room and a dining room so located that they might be used for weddings and such social groups as are acceptable to the parsonage lady. The heavy furniture should be a permanent part of these rooms.
> 3. A cheerful kitchen equipped with complete hot and cold water, a good range in working condition, a standard sink, a mechanical refrigerator and either cupboards or a conveniently located storage closet.
> 4. Laundry space provided with mechanical laundry devices and hot and cold water.
> 5. Adequate hallways and closets throughout the house.
> 6. An additional room for a pastor's study, unless adequately provided elsewhere.
> 7. A centrally located and automatically controlled heating plant which should always be maintained in working condition.
> 8. Windows provided with curtain rods and shades.
> 9. Finished floors.
> 10. A complete garage convenient to the house.

There is a need for standard equipment in all parsonages. A Methodist rural pastor in Iowa wrote, "We went to one parsonage that was furnished with a bottle gas stove, so we sold our own stove. Then when we moved the next time we found great difficulty (during the war) in getting a regular piped-gas stove again. Until there is a general agreement about standard equipment of the parsonage, much confusion exists each time we move."

The wife of a Methodist rural pastor in Southern Ohio emphasizes the desirability of all parsonages having what she calls "standard equipment." Her letter follows.

> "A more modern parsonage would induce the minister to stay longer in a charge, while a minister who knew that he would probably live in a house for several years would feel like spending more of his time and money to fix up the house. But few ministers today have money that they can spend to make their homes more comfortable. There is also the matter of economy in having a parson-

age furnished, both for the laymen and for the minister. The laymen pay the moving bill and the less to be moved the smaller the bill. For the minister there is considerable loss in having goods moved. Some things are broken each time



· FLOOR · PLAN ·

This photograph and the accompanying floor plan are from the Department of Church Architecture of the Southern Baptist Sunday School Board, Nashville, Tenn.

furniture is moved. The minister who does not know how long he will stay in a parsonage will hardly be expected to install stationary laundry tubs and a cabinet sink, while the laymen neglect putting in an electric refrigerator saying that the next minister will no doubt have his own. Thus no one accepts the responsibility for making our parsonages modern. We need a standardization of our parsonage equipment."

It is difficult to get unanimous agreement on "standard" equipment for a rural parsonage. The proportionate amount of equipment provided by the church and that provided by the pastor varies greatly with denominations and with different sections of the country. The style of architecture on the Pacific Coast is very different from that in New England. Customary practices in the South and North are not always the same.

The following chart has grown out of this study of 1171 parsonages. It represents the general or majority opinion of the pastors and their wives.

The writer is aware that there are many differences. One could not help to tabulate data on 215 questions on each of 1171 parsonages without noticing the great differences. This was all considered when proposing "standard" equipment.

Then too, church budgets vary greatly. Some churches may not welcome a proposal to put new equipment in their parsonage when they are having difficulty at present in raising only their pastor's salary. It is true that many churches are made up of low-income groups. But the wife of a pastor in such a parish is no better able to take the extra steps in her home than the wife of a pastor in a well-to-do parish. Her back gets tired just the same while stooping over a sink or table of improper height or caring for the week's cleaning or laundry. The representative of a certain mission board was surprised at our insistence on "running water and a bath" in every parsonage. He said some of the poor pastors in his denomination "were satisfied with two or three rooms and a path." He may be correct, but it is our hope to help make them dissatisfied, at least enough to desire some new improvements. A modern parsonage in a community of tenant farmers or sharecroppers, we feel, would be a valuable demonstration. In other words, it is our hope that a well-equipped modern parsonage would spear-head a program of home improvement for all the people.

We submit the following table of "Standard Equipment" for a rural parsonage. "Standard B" we have called the minimum for all parsonages. When a parsonage reaches this "Standard B", we hope they will go on to try to get the additional equipment in the next column which we call "Standard A". As the church does its part in making improvements in the parsonage, the pastor will stay longer and do his part in adding his share of the new equipment needed. As the wife of a rural pastor in the Evangelical and Reformed Church in Pennsylvania said, "We find our congregation is more apt to keep up its share, when the pastor does a little more than his share."

Standard Equipment for a Rural Parsonage

	To Be Provided By The Church		To Be Provided By Pastor
	A Standard "B" Parsonage A minimum of basic facilities	**A Standard "A" Parsonage** Ideal facilities in addition to "B"	
Ownership	Parsonage, owned by the church		
Furniture and Equipment	All attached, or built-in equipment, such as furnace, range, refrigerator, washer, sink, cabinets, and closets	Modernized labor-saving equipment which saves the time and energy of the pastor's wife	All personal movable furniture
Insurance	An amount large enough to cover replacement costs, minus depreciation		Insurance on car and personal household furniture
Repairs	An amount in the annual budget for repairs and redecorating, equal to at least 1½ per cent of the value of the parsonage.	The repair and redecorating amount 2½ per cent of the value of the parsonage	
Location	Within 3 blocks of the church	Adjoining or next to the church grounds	

	To Be Provided By The Church		To Be Provided By Pastor
	"Standard B"	"Standard A"	
The pastor's study	A telephone in the study Bookshelves A mimeograph machine A storage closet for supplies	Located downstairs Entrance from the exterior or from front hall An addressograph A floor lamp A magazine rack	A desk lamp Study table with large top Filing cabinets Typewriter Chair for study table Easy chair for reading
The kitchen	A gas or electric range Hot and cold running water A sink An automatic refrigerator Built-in kitchen cabinets A storage or supply closet A closet for cleaning supplies Counter work surfaces of proper size and height A semi-indirect ceiling light and light over each work area Adequate electrical outlets Linoleum for the kitchen floor	An automatic refrigerator with frozen food storage Cupboards with adjustable shelves A serving table on wheels	An electric roaster An electric clock A radio in the kitchen An electric mixer or beater A step-stool A pressure cooker A small pressure saucepan
The laundry	Portable electric washer Two stationary wash tubs In-door drying space for winter and wet weather Direct plumbing or floor drain for emptying the tubs Automatic electric or gas water heater An adjustable ironing board Storage for laundry supplies	Located on the main floor Automatic washer A gas-fired or electric tumbler clothes dryer A table for sorting clothes Electric ironer	Automatic electric iron or steam iron

	To Be Provided By The Church		To Be Provided By Pastor
	"Standard B"	"Standard A"	
House arrangement and equipment	Minimum room requirement: Study, kitchen, living room which can be used by the children and adults, a dining room, 3 bed rooms, a children's play space in or adjacent to the kitchen, a bathroom A closet in each bed room and in the front hall A central heating plant for heating all rooms other than by stoves or fireplace Sufficient radiation to keep the house at 70° F in winter Storm windows in northern states Screens Electricity Telephone with extension in the study A piano, with storage cabinet for music	All rooms on one floor A bathroom on each floor if two stories Additional rooms: a guest room, recreation room in the basement, a storage room, a utility room A storage closet in each room and in each hall A full-length mirror in one room An automatic coal stoker, or automatic oil or gas heat A screened and glassed living porch and work porch Weatherstripping in northern states An evaporative cooler in southern states Insulation to save fuel and provide comfort in winter and to keep house cool in summer A fireplace in the living room Semi-indirect ceiling lights	A radio A record player and cabinet A vacuum cleaner with attachments Floor lamps with the light softened by the use of a diffusing bowl All other movable furniture
Home grounds	Foundation shrubbery Shade trees at rear and side Parsonage well-painted (every 5 years) Old dilapidated buildings removed A lawn mower	Open front lawn A power lawn mower	Flowers

	To Be Provided By The Church		To Be Provided By Pastor
	"Standard B"	"Standard A"	
Recreational facilities	A play space for the pastor's children	A large lawn for socials A recreation room in the basement An out-door fireplace	Play equipment for the pastor's children: Swings, slide, sandbox, see-saw Other recreational equipment: Croquet, ping-pong, quoits, tennis, badminton
Garage	A garage	An electrically-lighted garage with a concrete floor, with additional space for a work bench, tools, and garden equipment	Facilities for buying motor fuel in bulk
Home produce	A family garden from 1,000 to 10,000 sq. ft.	Orchard, with at least a dozen fruit trees A small modern poultry house if practical	Power cultivator Poultry Bees Berries Roots

XV. CONCLUSION

Pastors' wives as a group are the best educated women in the community and receive the least for their work. Ten per cent of them did graduate work beyond college, 43.3 per cent are college graduates, 82.9 per cent attended college, and 97.9 per cent of them are graduates from high school.

Three-fourths of them (71%) had vocational or professional experience before they came to live in the parsonage. One-third of them were trained teachers, one-third had studied music, one out of five were trained in the field of religious education, and one out of 12 were trained to do office work.

The above information is based upon a study of 388 ministers' wives made by Miss Ellen B. Atherton in 1947 and is contained in an unpublished thesis at the Presbyterian College of Christian Education, Chicago, Illinois. These wives were selected from 42 states and seem to be typical. Sixty-two per cent of them have two children. The next largest number have either one or three. The average of the 388 wives has spent 17 years in a parsonage and will probably spend that much longer there. Thirty-four years is a long time to work without salary and to live in a house one does not own. It should be the very best the church can provide.

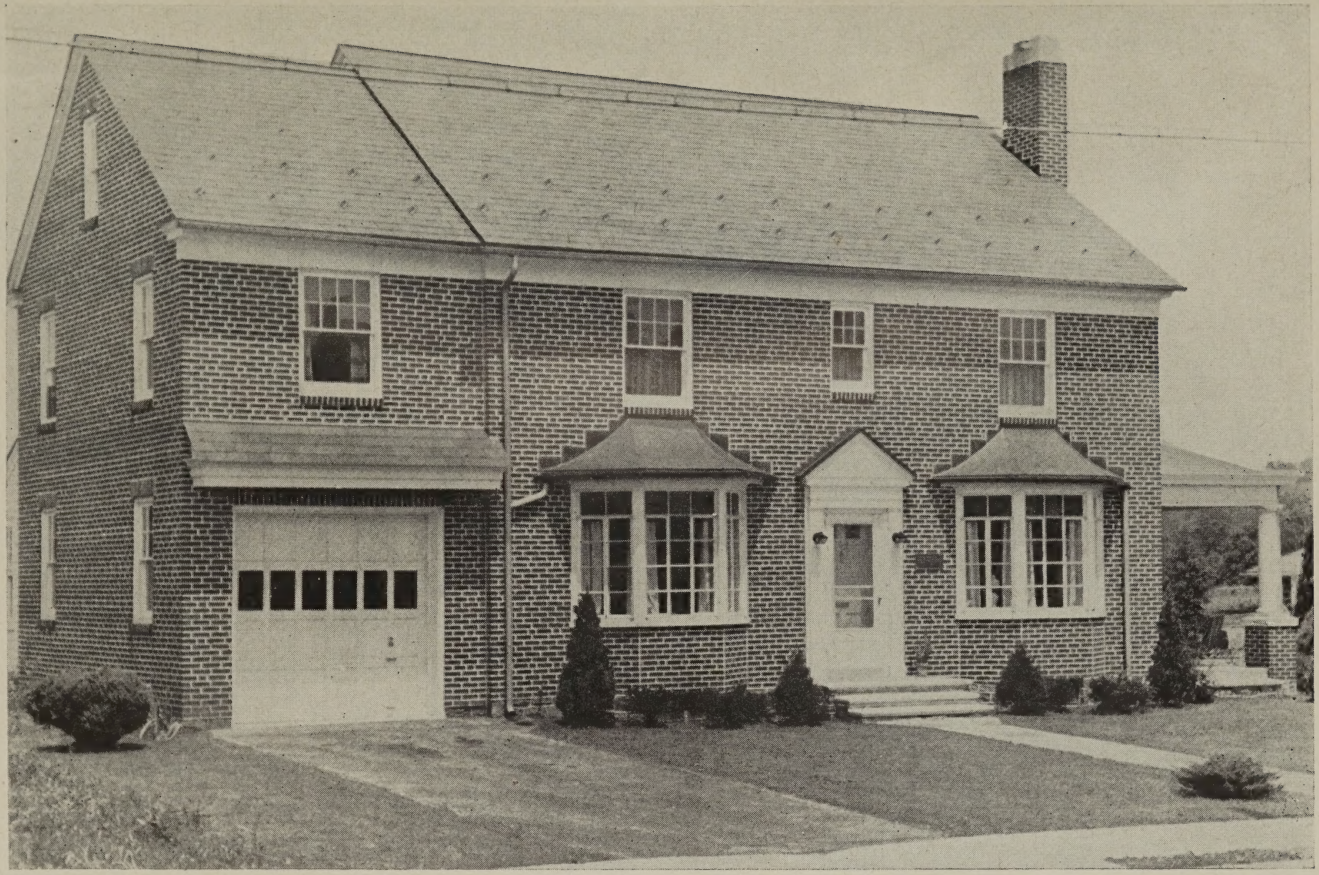
Miss Atherton provided a check list of 26 "church activities" and the 388 pastors' wives checked the activities in which they participated.

Regardless of the various theories about the pastor's wife not holding office, Miss Atherton found that the average pastor's wife engaged in 13 different church activities, such as teaching a class, speaking before church groups, singing in the choir, helping in summer conferences, sponsoring church clubs, teaching missions, calling with her husband, and 19 other church activities.

As the above study points out, the average pastor's wife spends a great deal of her time in church activities. It is therefore the responsibility and privilege of the church to help provide a modern parsonage which will enable her to make her best contribution both to her home and to her church.

"I would like to have a kitchen like this just *once* in my life."—The wife of a Methodist Rural Minister. (Photo from U.S.D.A.)

"A parsonage should be a model of good housekeeping and happy living for the community, and so inviting that folks will feel that they are welcome any time for whatever reason."—The wife of a rural pastor in Pennsylvania.



It is the responsibility and the privilege of the church to provide a modern parsonage for its minister.

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